Mantiq

Notes & Diagrams

in English

Based on Urdu Book آسان منطق

by Mufti Saeed Palalanpuri Saheb (DB)

2nd Edition: Dhul-Hijjah 1439 / Sept. 2018

by

Darul Uloom New York Publications Committee

Foreword

Bismillah

This is the 2nd version of the Mantiq Notes & Diagrams in English. These notes and diagrams are based on the Urdu book titled آسان منطق by Mufti Saeed Palalanpuri Saheb (DB). These were made as the kitaab was being taught.

There are 120 terms with brief explanations and examples. Diagrams corresponding to the terms have been placed in the appropriate places. Tamreens (exercises) from the original Urdu book have also added. The answers to the tamreens are at the end of the book.

I thank Allah first and then I thank the students who have tremendously assisted in typing the notes and diagrams. (Some of those students are 'ulama' now, Ma-sha-allah.) I also ask Allah to grant ikhlas and qabuliat.

There are still many revisions to be made and mistakes to be corrected; Insha-allah, by next year we plan to have a better 3rd version. For any suggestions, corrections and advices, feel free to contact: suhel@duny.us.

Sincerely,
Darul Uloom New York Publications committee.

Part 1:تصورات

Lesson 1(P.8): Types of علم

العلم(1)

The image of something in one's mind.

For example:

When the word "Zaid" is mentioned, an image of Zaid comes to mind.

Add later: hashia page 8 -- parable about mirror

التصديق(2)

The knowledge of a certain thing being something or that a certain thing is *not* something.

A statement which can be classified as being true or false.

For example:

Zaid *is* Umar's father.

or

Zaid *is not* Umar's father.

التصور(3)

The knowledge of an idea or concept in such a manner that it would not be placed in the category of tasdeeq.

Add later: hashia page 9---about being without any 'nisbah tammah khabariyyah'. 'Nisbah tammah khabariyyah' means …??.

For example:

the knowledge of only "Zaid".

or

the knowledge of only "Zaid's slave"

Tamreen #1 (P.9)

Identify each as being a تصور or a تصدیق.			
Type: تصور / تصدیق	Arabic	Urdu/English	
		زید کا گھوڑا Zaid's horse	1
		عمرو کی بیتی Umar's daughter	2
		زید کا غلام Zaid's slave	3
		ٹوپی hat	4
		اچی ٹوپی nice hat	5
		بکر خالد کا بیٹا ہوگا Bakr might be/must be Khalid's son	6
		ٹھنڈا پانی cold water	7
		حضرت محمد صلی اللہ علیہ وسلم اللہ کے سچے رسول ہیں Muhammad (ﷺ) is Allah' true messenger	8
		جنت Paradise	9
		دوزخ Hell	10
		جنت کی نعمتیں the bounty's of Jannah	11
		دوزخ کا عذاب the punishment of the hellfire	12
		جنت برحق ہے Jannah is real.	13
		قبر کا عزاب حق ہے the punishment of the grave is real	14
		دھیلی Dehli (name of a city)	15
		مکہ معظمہ Makkah Muazzamah	16

Lesson 2(P.9): Types of تصور and تصديق

التصور البديهي(4)

A tasawwur (idea/concept) which is understood without a need for much explanation.

For example:

water, fire, heat, cold

التصور النظري(5)

A tasawwur (idea/concept) which cannot be understood unless it is explained and/or proven.

For example:

ism, fi'l, harf, mu'rab, mabni, angels, jinn

التصديق البديهي(6)

A tasdeeq (statement) which is understandable without need for much explanation.

For example:

2 is half of 4.

and

1 is one-fourth of 4.

التصديق النظري(7)

A tasdeeq which cannot be understood unless it is explained and/or proven.

For example:

Fairies (small female jinns) exist.

and

Allah is one pure being.

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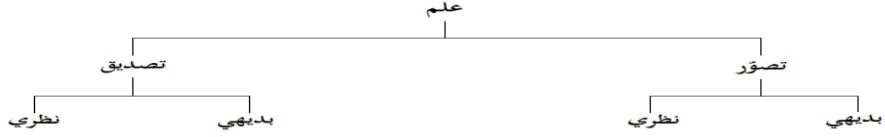
Diagram #1

Tamreen #2 (P.11)

Identify each as being a تصور or a تصدیق as well as بدیہی or نظری.			
Type: تصور / تصدیق	Arabic	Urdu/English	
		پل صراط Bridge of Siraat	1
		جنت Paradise	2
		دوزخ Hell	3
		قبر کا عذاب the punishment of the grave	4
		چاند moon	5
		سورج sun	6
		آسمان sky	7
		زمین Earth	8
		دوزخ موجود ہے Hell is real	9
		میزان عمل The scale of deeds	10

		جنت کی نعمتیں The bounty's of paradise	11
		عمرو کا بیٹا کھڑا ہے Umar's son is standing	12
		حوض کوثر the fountain of Kowthar	13
		کوثر جنت کی نہر ہے Kauthar is a river in paradise	14
		آفتاب روشن ہے The sun is bright/shinning	15
		بغداد Baghdad	16
		امریکہ America	17
		معبود برحق صرف اللہ تعالی ہے Allah is the only true deity	18

Lesson 3 (P.11)

التعريف والمعرف والقول الشارح(8)

The acquiring and derivation of an unknown tasawwur tasawwur (idea/concept) by combining two or more known tasawwurs (ideas/concepts).

Ex: A person has the knowledge of حیوان (living creature) and ناطق (speaking/intelligent creature). He combines both tasawwurs to form (حَيَوَانٌ نَاطِقٌ)

i.e. that living creation which possesses complete intelligence.

Now the person has the knowledge of a previously unknown tasawwur;

He has derived the definition that a human is حَيَوَانٌ نَاطِقٌ.

This is also called the معرّف of human being. It is also called قول شارح of انسان (human being).

(9)الدليل والحجة

The acquiring and derivation of an unknown conclusion by combining two or more known تصديقات (statements/postulates).

For example:

A person has the knowledge that "Humans are living creatures".

And he also knows that "Every living creation possesses a physical body structure".

So, when he combines both statements/postulates, he acquires the knowledge that "Human beings possess physical body structures".

(10)النظر والفكر

The acquiring and derivation of unknown knowledge/information by combining two or more known ideas or pieces of information.

Examples are mentioned above in #8 and #9.

(11)الترتيب

To arrange the known statements/postulates (تصديقات) and ideas/concepts (تصوّرات) in their proper method or order.

(12)المنطق

That knowledge which prevents one from making errors in نظر و فكر .

(13)الموضوع

The topics and subject matter that are discussed about in any field of knowledge.

For example:

The موضوع of نحو (Arabic grammar) is words and sentences (كلمة و كلام).

(14)موضوع المنطق

The topics and subject matter that are discussed in Mantiq are those definitions (تعريفات) and proofs (دليل) through which the knowledge/information of unknown statements and ideas is obtained.

(15)غرض المنطق

The aim and goal of Mantiq is to correct the نظر و فكر.

Lesson 4 (P.15): Review Terms 1-15

Lesson 5 (P.13): وضع and دلالة

Diagram #2A

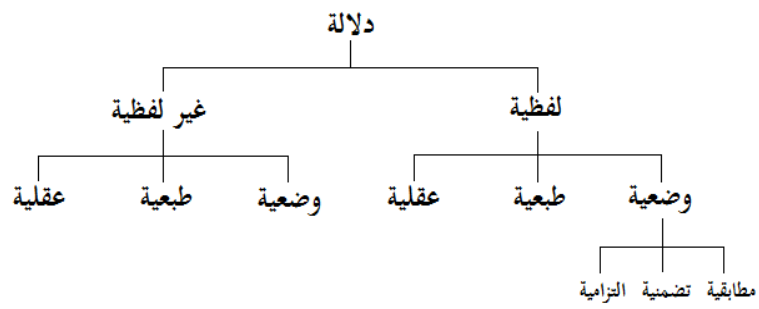



Diagram #2B

Types of دلالة لفظية		
(Indicated) مدلول	(Indicator) دال	
The being of Mr. Zaid.	The word زيد	دلالة لفظية وضعية *
Difficulty, pain.	The sound of آه آه	لفظية طبعية
A person speaking, talking. (بولنے والا)	Unintelligible or meaningless speech (gibberish) heard from behind a wall.	لفظية عقلية

Diagram #2C

Types of دلالة غير لفظية		
(Indicated) مدلول	(Indicator) دال	
specific letters (A,B,C)	inscriptions/letters	غير لفظية وضعية
the horse desires fodder	the neighing of a horse	غير لفظية طبعية
fire	smoke	غير لفظية عقلية

Diagram #2D

*Types of دلالة لفظية وضعية		
(Indicated) مدلول	(Indicator) دال	
towards حيوان ناطق	the indication of "انسان"	دلالة مطابقية
towards "حيوان" only or towards "ناطق" only	the indication of "انسان"	دلالة تضمنية
towards the "capability of understanding	the indication of "انسان"	دلالة التزامية

الدلالة(16)

For something to indicate and give knowledge/information about an unknown thing--whether this indication is done automatically/naturally or by stipulation.

For example:

By hearing the word "pen" one understands that it is a tool for writing.

And, by seeing "smoke" one understands that there is a fire nearby.

الدال(17)

The first thing (the indicator); which indicates towards the second thing.

Ex: the word "pen" or the smoke.

المدلول(18)

The second thing; which is indicated towards by the الدال (the indicator).

For example:

The tool of writing, or the fire.

الوضع(19)

One piece of information which is made specific (intentionally and deliberately) for another bit of information in such a way, that when the first piece is comprehended, the other is understood and derived from it.

For example:

Tthe word “pen” has been coined (and stipulated) to refer to an instrument of writing, and the word “knife” has been coined to refer to a tool of cutting. By hearing the word “pen”, a writing tool is understood,and by hearing the word “knife”, a tool of cutting is understood.

Another example: In bowling, the word strike means the *hitting* and dropping of all 10 pins, while in baseball it means for a batter to *miss* the ball.

الموضوع(20)

The first word which is used to coin a term.

موضوع is a specific type of دال. (In other words, every موضوع is a دال, but every دال is *not* a موضوع.)

الموضوع له(21)

The second word; the term for which the موضوع is specified.

موضوع له is specific type of مدلول. (In other words, every موضوع له is a مدلول, but every مدلول is *not* a موضوع له.)

Lesson 6 (P.14): Type of دلالة

الدلالة اللفظية(22)

That type of indication in which the indicator (the دال) *is* a spoken word.

For example:

The word “Zaid” indicates toward the being and physical body of Zaid.

الدلالة غير اللفظية(23)

That type of indication in which the indicator (the دال) *is not* a spoken word.

For example:

“Smoke” indicates toward a fire.

الدلالة اللفظية الوضعية(24)

That type of indication in which the indicator (the دال) is a spoken word and the indication is achieved through stipulation/coinage.

For example:

The word "Zaid" indicates toward the being/person of Zaid himself.

الدلالة اللفظية الطبعية(25)

That type of indication in which the indicator is a spoken word and the indication is achieved through a natural inclination, feeling or instinct.

For example:

The exclamation : Ah! Ah!" is an indication towards severe pain or difficulty.

الدلالة اللفظية العقلية (26)

That type of indication in which the indicator is a word and the indication is achieved through intelligence/reasoning/deduction.

For example:

The (nonsensical) word "D-a-i-z" [which is the word "Zaid" spelled backwards] (i.e. a murmuring sound and gibberish coming from behind a wall is an indication toward a speaker existing behind the wall.

الدلالة غير اللفظية الوضعية(27)

That type of indication in which the indicator is not a spoken word and the indication is due to a stipulation coinage.

For example:

Various written symbols indicate towards various letters.

الدلالة غير اللفظية الطبعية (28)

That type of indication in which the indicator is not a spoken word and the indication is achieved through a natural inclination, feeling or instinct.

For example:

The neighing of a horse indicates that the horse desires fodder.

الدلالة غير اللفظية العقلية(29)

That type of indication in which the indicator is not a spoken word and the indication is achieved through intelligence/deduction.

For example:

Physical smoke indicates towards a fire.

Tamreen #3 (P.15)

In #5-#9, identify which type of دلالة is going on. Also, identify which is the the دال and which is the مدلول.
In #5-#9, only the دال is written. Thus, not only identify which type of دلالة is going on, but also give the مدلول .

Type of دلالة	Arabic		Urdu	
		shaking the head- yes or no	سر کا ہلانا- ہاں یا نہیں	1
		red flag- the train stopping	سرخ جھنڑی- ریل کا ٹھہرنا	2
		sunlight- sun	دھوپ - آفتاب	3
		Ah! Ah!- sadness/grief	أوہ ، أوہ - رنج و صدمہ	4
		pen	قلم	5
		writing board	تختی	6
		madrasah (school)	مدرسہ	7
		Zaid	زید	8
		human	انسان	9

Lesson 7 (P.15): Types of الدلالة اللفظيه الوضعيه

الدلالة المطابقية(30)

That type of indication in which the word indicates towards its *full and entire* موضوع له (stipulated meaning); and it does not indicate towards just a part of موضوع له.

For example:

The word انسان said with the intention to indicate fully towards حيوان ناطق .

Also, the word "knife" being said with the intention to indicate towards the entire knife, i.e. the word "knife" being said with the intention to indicate towards the combination of the blade plus the handle. The word "knife" is not said with the intention to just indicate towards the blade only, nor just indicate towards the handle only; but rather the intention is *both* the blade and the handle.

الدلالة التضمنية(31)

That type of دلالت (indication) in which the word is intended to refer to only a part of the موضوع له ; the word does not refer to the entire موضوع له .

For example:

The indication of انسان (human being) with the intention that it refers only to حيوان (living creature), or, the indication of انسان (human being) with the intention that it refers only to ناطق (creature with the capability of speech).

Another example:

The indication of the word "knife" with the intention that it refers only to the "handle", or with the intention that it refers only to the "blade", and not referring to the handle and blade together. In the same strain, when it is said: "The knife is very sharp", the word knife is intended to mean the blade *only,* not the handle. Why? Because blades are sharp while handles are not sharp.

Another example:

The basketball team scored a basket." The intention was made that only 1 player scored a basket**,** because all 5 players cannot score one basket all at the same time; but rather only 1 player can score a basket at a time.

الدلالة الإلتزامية(32)

That type of دلالت (indication) in which the word is intended to refer to something attached to the موضوع له .

For example:

The indication of انسان (human being) with the intention that it refers only to "the ability to possess knowledge". Since this is a quality attached or related to the haqeeqat of انسان, and it is not a quality which is an integral part of the haqeeqat of انسان , thus it is a type of دلالة التزامية

Tamreen #4 (P.17)

Identify which is the the دال and which is the مدلول.				
Type of دلالة	Arabic		Urdu	
		Blind- eye	نابینا- آنکھ	1
		Lame-Leg	لنگڑا- ٹانگ	2
		Tree- Branch	درخت- شاخیں	3
		Nose ring- Nose	نکٹا- ناک	4
		Al-Hidaayah - The chapter of Sowm (Fasting)	ہدایۃ- کتاب الصوم	5
		Haatim Taai - the quality of generosity	حاتم طائی- سخاوت	6

Lesson 8 (P.17): Review Terms 16-32

Lesson 9 (P.18): المفرد و المركب

المفرد(33)

That word (موضوع) in which the meanings of individual parts *do NOT* indicate toward parts of the موضوع له.

For example:

The word "Zaid" is مفرد because the letters د, ی, ز individually do not indicate towards different parts of the person Mr. Zaid (which is the موضوع له). Such an indication (دلالت) is not intended. In fact, there is no indication (دلالت) at all—the letters د, ی, ز do not indicate towards anything.

There are 4 types of مفرد. Add later: from page 18---

المركب(34)

That word (موضوع) in which the meanings of individual parts *do* indicate toward parts of the موضوع له.

In a مرکب term, the word (موضوع) has parts, and those parts are meaningful, and also each part of the word (موضوع) indicates toward some part of the موضوع له, and such an indication (دلالت) is actually intended by the speaker.

For example:

The statement: "Zaid is standing". In this statement, the word "Zaid" indicates towards the being of the person Mr. Zaid, while "standing" refers to a condition of the person Mr. Zaid, and the word "is" indicates towards existence; and all of these indications are intended.

Tamreen #5 (P.19)

Identify each one as مفرد or مرکب.				
Type	English	Arabic	Urdu	
			احمد	1
			مظفر نگر	2
			اسلام آباد	3
			عبد الرحمٰن	4
			ظہر کی نماز	5
			رمضان کا روزہ	6
			ماہِ رمضان	7
			جامع مسجد دہلی	8
			جامع مسجد دہلی خدا کا گھر ہے	9

Lesson 10 (P.19): الكلي و الجزئ

(35) المفهوم

Everything which can be imaged and understood in the mind.

(36) الجزئي

That مفهوم whose name is not shared by multiple individuals. In other words, it is a مفهوم which refers to one particular individual.

(37) الكلي

That مفهوم whose name is be shared between multiple individuals. In other words,it is a مفهوم which refers to multiple individuals.

(38) الجزائيات والإفراد

Those things which a كلي indicates towards. In other words, the individuals that make up the collective noun. For example:

Zaid, Umar, and Bakr are individuals and each one is a part of the category (group) of انسان (human beings).

Another example:

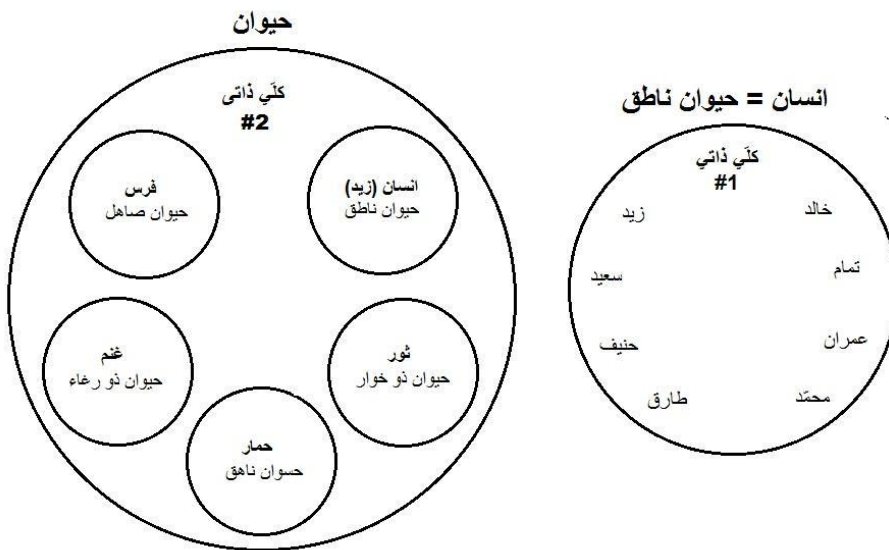
Humans, oxen, and goats are all individuals and each one is a part of the category (group) of حیوان (living creatures).

Tamreen #6 (P.20)

Identify each as being a کلی or a جُزي .				
Type	Arabic	English	Urdu	
			گھوڑا	1
			بکری	2
			میری بکری	3
			زید کا غلام	4
			سورج	5
			یہ سورج	6
			آسمان	7
			یہ آسمان	8
			سفید چادر	9
			سیاہ کرتہ	10
			ستارہ	11
			دیوار	12
			یہ مسجد	13
			یہ پانی	14
			میرا قلم	15

Diagram #3A, p. 20-21

The ماهية / حقيقة of that كلي		Name of كلي	
English	Arabic	English	Urdu
speaking/thinking creature	انسان = حيوان ناطق	Human	انسان
mooing creature	ثور = حيوان ذو خوار	Cow	بیل
braying creature	حمار = حيوان نابق	Donkey	گدھا
neighing creature	فرس = حيوان صاہل	Horse	گھوڑا
bleating creature	غنم = حيوان ذو رغاء	Goat	بکری

Diagram #4, p. 20-21

Lesson 11 (P.22): الحقيقة و الماهية والعوارض

الحقيقة والماهية (39)

The basic fundamental components/elements which make up something. If one of these basic fundamental components/elements is missing, then the thing does not exist. If one of these basic fundamental components/elements is missing, then the thing loses its identity.

For Example:

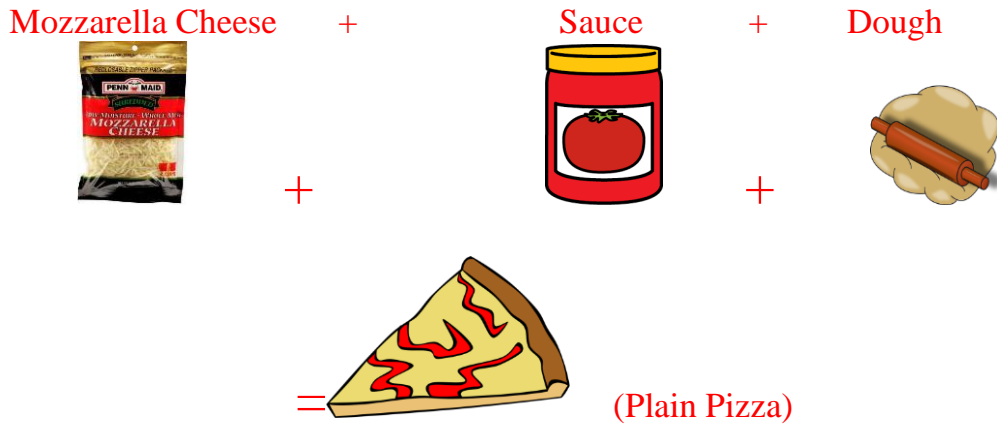
The حقيقة / ماهية of a انسان is حيوان ناطق .

If حيوان or either ناطق is missing, then it is not in the category of انسان (human being).

Diagram #5

Haqiqat/Mahiyat of Pizza: 3 Main Components

Mozzarella Cheese + Sauce + Dough

= (Plain Pizza)

cheese + sauce makes "saucy cheese" (not pizza)
dough + sauce makes "saucy dough" (not pizza)
cheese + dough makes "cheesy dough" (not pizza)

Pizza with Toppings (al-'Awaaridh):

- Olives
- (Halal) Pepperoni
- Green Pepper

العوارض (40)

Everything other than the حقيقة/ماهية . Those “extras” which are BESIDES the basic fundamental components/elements which make up a thing. Those things on which the existence/identity of an object or perception is NOT dependent upon.

For example:

To be “dark-skinned” or “fair-skinned” or to be “knowledgeable” or “ignorant” are the عوارض of a انسان, because these qualities are not part of the حقيقة/ماهية of انسان.

الكلي الذاتي (41)

That collective noun whose حقيقة/ ماهية is such that the حقيقة/ماهية of the collective noun matches the حقيقة/ ماهية of its individual members; this حقيقة/ ماهية matches either entirely *or* partially.

For example:

انسان as a group refers to the individual beings of Zaid, Umar, Bakr, etc.

The حقيقة/ماهية of انسان is حيوان ناطق , and the حقيقة/ماهية of the individuals inside انسان (i.e. Zaid, Umar, Bakr) is *also* حيوان ناطق ; i.e. they are exactly the same.

Another example:

The حقيقة / ماهية of حيوان and the حقيقة / ماهية of the the individuals inside حيوان [i.e. بقر (cow), غنم (goat), فرس (horse), حمار (donkey0, انسان (human)] correspond in a *partial* way:

The حقيقة / ماهية of بقر cow is حيوان ذو خوار

and the حقيقة / ماهية of غنم goat is حيوان ذو رغاء

and the حقيقة / ماهية of فرس horse is حيوان صاهل

Thus, the حقيقة / ماهية of the the individuals inside حيوان all have the component of حيوان inside.

الكلي العرضي (42)

Those collective nouns which refer to the qualities of the individuals of a كلي.

For example:

Laughing (ضاحق) is the quality of the human but, it is not the entire حقيقة / ماهية of human being, nor is laughing (ضاحق) a part of the حقيقة / ماهية of human being. Instead, laughing (ضاحق) is something besides it and separated from it.

Tamreen #7 (P21)

Identify each as being كلى ذاتى or كلى عرضى.

Type	English	Arabic	Urdu	
			جسم نامى – درخت انار	1
			سرخ - انار	2
			حيوان- فرس	3
			قوى- گھڑا	4
			كشاده- مسجد	5
			جسم- پتھر	6
			سخت- پتھر	7
			لوہا- چاقو	8
			تيز - چاقو	9
			تيز - تلوار	10

Lesson 12 (P.21): Types of ذاتي الكلي

الجنس (43)

That collective noun which refers to a group of individuals whose حقيقة / ماهية are different from each other.

For example:

> حيوان is a "جنس" because it refers to includes بقر (cow), as well as غنم(goat), فرس (horse), حمار (donkey), and انسان (human). The حقيقة / ماهية of each one of these *are different* from each other.

النوع (44)

That collective noun which refers to a group of individuals whose حقيقة / ماهية are all the same.

For example:

> انسان is a "نوع" because it refers to Zaid, Umar, Muaz, etc. and the حقيقة / ماهية of each one of these *are all the same*.

الفصل (45)

That collective noun which refers to a group of individuals whose حقيقة / ماهية are the same AND that same حقيقة / ماهية is the specific trait that acts as a differentiator/separator between it and other حقيقة / ماهية .

For example:

ناطق (ability to speak) is the فصل (differentiator/separator) for انسان because it refers to Zaid, Umar, Muaz, etc. The حقيقة / ماهية of all these are the same AND ناطق differentiates and separates the حقيقة / ماهية of انسان (humans) from the حقيقة / ماهية of بقر (cow), غنم (goat), فرس (horse), حمار (donkey).

Diagram #6 p.21

+ عمق (Depth)	+ عرض (Width)	+ طول (Length)	جوهر (Tangible)	Physical body	جسم=	1
				growing	نامي=	2
				moving by itself	متحرك بالإرادة=	3

جسم نامي متحرك بالإرادة	حيوان=	
جسم نامي	شجر=	
جسم مطلق	حجر=	

Tamreen #8 (P.22)

For each pair mentioned, identify their relationship to one other in terms of being جنس, نوع , or فصل.

	English	Arabic	Urdu	
	Body- horse		حیوان- فرس	1
	Pomegranate tree		جسم نامی- درخت انار	2
	Animal-hasaas		حیوان- حساس	3
	Horse- neighing		فرس - صاہل	4
	Horse		جسم مطلق- فرس	5
	Donkey- braying		حمار - ناہق	6
	Goat- bleating (sound that goats make)		ممیانا- بکری	7

Lesson 13 (P.22): Types of الكلي العرض

(46) الخاصة

That type of كلي عرضي which is *specific* for one group of individuals--all of whose حقيقة / ماهية are identical. For example:

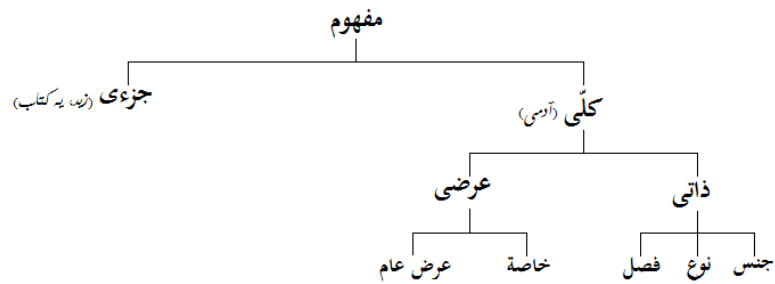
The trait of ضاحك laughing is specific for انسان humans, because it is a trait specific for Zaid, Umar, Bakr, etc. And the حقيقة / ماهية of each and every human (Zaid, Umar, Bakr, etc.) are all identical.

(47) العرض العام

That type of كلي عرضي which is *NOT specific* for one group of individuals. It is such that it applies to individuals whose حقيقة / ماهية are different from one another. .

For example:

ماشي walking on foot is the عرض عام for انسان humans because it applies to انسان(human), as well as to بقر (cow), غنم(goat), فرس (horse), حمار (donkey). These individuals all have حقيقة / ماهية which are different from one another.

Diagram #4 (p. 22)

mafhoom—entity, idea

kulle dhaatee—main components

kullee ardhee—qualities, traits

khassah—traits/characteristics specific to only one group

ardhi aam— traits/characteristics that are shared with multiple groups

Diagram #5 (p. 24-25)

A جنس consists of many انواع (plural of نوع).

A فصل differentiates between the many انواع.

حيوان **is** جنس قريب **for:** انسان، شاة، حمار، بقر **and** فرس .

جسم نامي **is** جنس بعيد **for:** انسان، شاة، حمار، بقر **and** فرس .

<u>Note:</u> highlighted portion is فصل

انسان for فصل قريب is "ناطق"

شاة for فصل قريب is "ذو رغاء"

حمار for فسل قريب is "ناهق"

بقر for فصل قريب is "ذو خوار"

فرس for فصل قريب is "صاها"

<u>Another Example</u>

"الصف الثالث" is جنس قريب for Zubair, Hamdan, Kahis,Ahmad, etc.

"DUNY Alim Course" is جنس بعيد for Zubair, Hamdan, Kahis, Ahmad, etc

جسم نامی
(جنس بعید)
حیوان
(جنس قریب)
شات
(نوع)
حیوان ذو رغاء
انسان
(نوع)
حیوان ناطق
شجر
رمّان
موز
تفاحة
منغا
حمار
(نوع)
حیوان ناهق
فرس
(نوع)
حیوان صاهل
ثور
(نوع)
حیوان ذو خوار

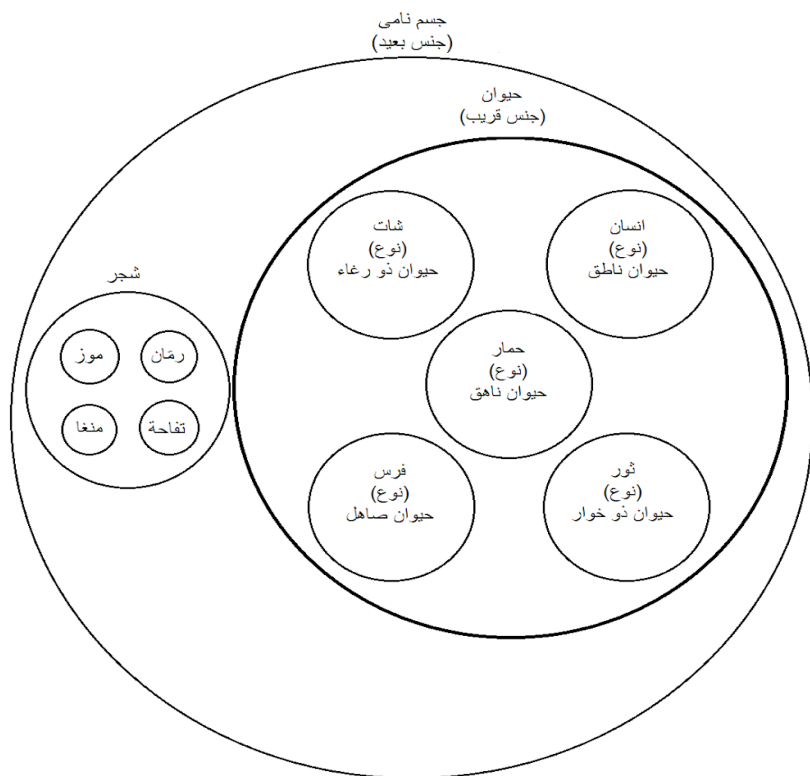



Diagram #7 p.20-22

Types of kullees

كلّي

عرضى كلّى

عام عرض

خاصة

ذاتى كلّى

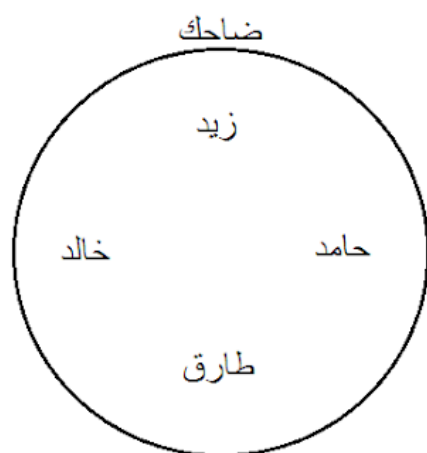
فصل

نوع

جسم

Diagram #8 p.23

Khaassah vs. Ardh-Aaam

Example of خاصّه:

Example of عرض عام:

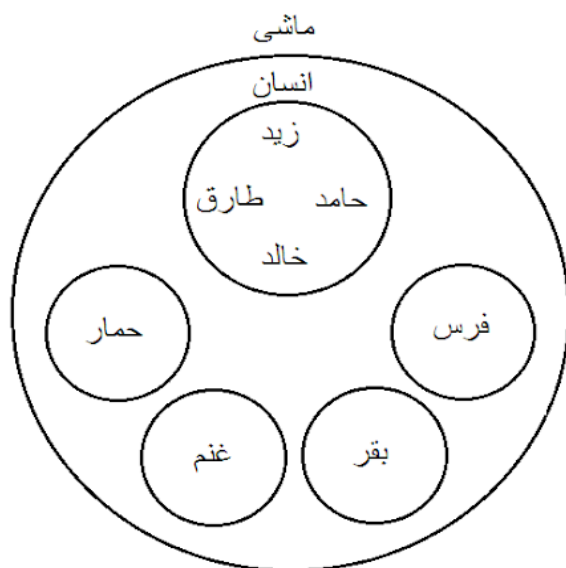



Diagram # 9, p. 24-26

Q: What is جنس قريب for انسان?

A: حيوان

Q: What is جنس بعيد for انسان?

A: جسم نامى

Q: What is فصل قريب for انسان?

A: ناطق

Q: What is فصل بعيد for انسان?

A: متحرك بالإرادة = حساس

……………………………………...

حيوان = جسم + نامى + متحرك بالإرادة

or

حيوان = جسم + نامى + حساس

…………………………

انسان = حيوان + ناطق

…………………………

Because

حيوان = جسم + نامى + متحرك بالإرادة

Thus:

انسان = جسم + نامى + متحرك بالإرادة + ناطق

Tamreen #9 (P.23)

For each pair mentioned, identify their relationship to one another in terms of being خاصه or عرض عام.				
	English	Urdu	Arabic	
			انسان- کاتب	1
			انسان- قائم	2
			غنم- ماشی	3
			انسان- ہندی	4

(48) ما هو

In Mantiq, the question: "ما هو؟" is a way to ask about the حقيقة / ماهية of an entity.

For example:

"الانسان ما هو ؟" means: "What is the حقيقة / ماهية of انسان (human beings)?"

(49) الجنس القريب

Such a جنس that if the حقيقة / ماهية of 2 entities is asked about, then the answer given will be that same جنس.
جنس قريب is a small selective group, while جنس بعيد is a large and more inclusive group.

Lesson 14 (P.23): The terminology of ما هو

(50) الجنس البعيد

Such a جنس that if the حقيقة / ماهية of 2 entitiesare asked about, then the answer given will NOT be that same جنس, but rather the answer to each separate question will be a DIFFERENT جنس.
جنس بعيد is a large and more inclusive group, while جنس قريب is a small selective group.

Tamreen #10 (P.24)

Answer	Arabic	Translation	Urdu	#
		What are a Human and a horse?	انسان اور گھرا کیا چیز ہیں؟	1
		What are a horse and a goat/sheep?	گھوڑا اور بکری کیا ہیں؟	2
		What is the reality of a grape tree and a stone?	درخت انگور اور پتھر کی حقیقت کیا ہے؟	3
		What are these: sky, earth/land, And Zaid?	آسمان، زمین اور زید کیا ہیں؟	4
		What are these things: the sun, the moon, and a mango tree?	سورج، چاند اور آم کا درخت کیا ہے؟	5
		What are these: fly, bird/sparrow, and a donkey?	مکھی، چڑیا اور گرجا کیا ہیں؟	6
		What is the reality if human (insaan)?	انسان کی حقیقت کیا ہے؟	7
		What are a Human and a horse?	گھڑے کی ماہیت کیا ہے؟	8
		What are a horse and a goat/sheep?	گدہے کی حقیقت کیا ہے؟	9
		What is the reality of a grape tree and a stone?	بکری اینٹ اور پتھر کیا ہیں؟	10
		What are these: water, air, and animal?	پانی ہوا اور حیوان کیا ہیں؟	11

Lesson 15 (P.25): Types of الجنس and الفصل

الفصل القريب (51)

That فصل which separates the حقيقة / ماهية of one individual from other individuals in the *same* جنس قريب.

الفصل البعيد (52)

That فصل which separates the حقيقة / ماهية of one individual from the حقيقة / ماهية of other individuals in the same جنس بعيد , and *does NOT* separate it from the حقيقة / ماهية of other individuals in the جنس قريب.

Add hashia of page 26 later

Tamreen #11 (P.23)

Identify each as being جنس قريب or جنس بعيد or فصل قريب or فصل بعيد.				
	English	Urdu	Arabic	
				1
				2
				3
				4
				5
				6
				7

Lesson 16 (P.26): Review Terms 33-52

Lesson 17 (P.27): Types of نسبت between 2 الكلي

(53) التساوي

That type of relationship between 2 كلي in which each كلي refers to every individual of the other. Basically, the 2 كلي are synonymous to one another, and the individuals in each of the 2 كلي are identical to one another.

For example:

The relationship between انسان human and ناطق human, is a relationship of تساوي, because every انسان (human) is ناطق and every ناطق is انسان (human).

(54) التباين

That type of relationship between كلي in which each كلي does NOT refer to any individual of the other.

For example:

The relationship between انسان(human) and فرس (horse) is a relationship of تباين, because no انسان (human) is a فرس (horse), and because no فرس (horse) is an انسان (human).

Lesson 18 (P.27): The remaining نسبت

(55) عموم وخصوص مطلق

That type of relationship between 2 كلي in which the individuals of the smaller and more specific كلي applies to every individual of the other (bigger and more inclusive) one; while all the individuals of the bigger and more inclusive كلي do NOT apply to every individual of the smaller and more specific كلي.

For example:

The relationship between انسان (human) and حيوان (living creature) is a relationship of عموم و خصوص مطلق . حيوان (living creature) applies to every انسان (human), but انسان (human) does not apply to every حيوان (living creature), but rather انسان(human) applies to only SOME of the حيوان (living creature).

(56) عموم وخصوص من وجه

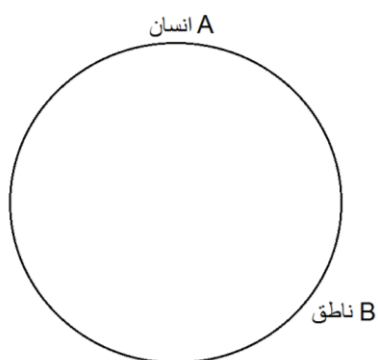
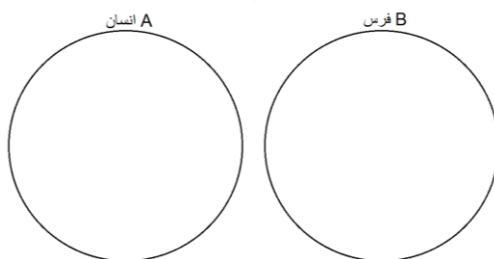
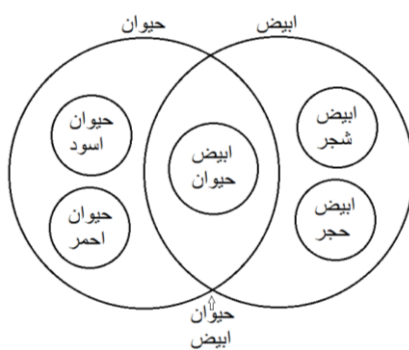
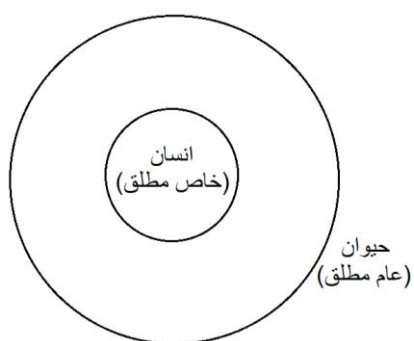
That type of relationship between 2 كلي in which the first كلي applies to some individuals of the second كلي , and the second كلي applies to some individuals of the second كلي .

For example:

The relationship between حيوان (living creatures) and أبيض (white) is عموم خصوص من وجه because each one refers to a few of the other, and vice versa. In other word,, some حيوان (living creatures) are أبيض (white) while some are NOT أبيض (white). And some are أبيض (white) are حيوان (living

creatures) while some are NOT حیوان (living creatures). A black cow is حیوان (living creatures) but not أبيض (white); while a white rock is أبيض (white) but it is not a حیوان (living creature).

Diagram #10, p.27

4 types of nisbats between 2 kullees

Tamreen #12 (P.28)

For each pair, identify which type of nisbat is occurring.

Type of nisbat	English	Urdu	Arbic	
			حیوان- فرس	1
			انسان- حجر	2
			جسم- حمار	3
			حیوان- اسود	4
			جسم نامی- کھجر کا درخت	5
			حجر- جسم	6
			انسان - غنم	7
			رومی- انسان	8
			غنم- حمار	9
			فرس - صاهل	10
			حساس- حیوان	11

Lesson 19 (P.28): Types of معرّف

الحد التام (57)

That type of تعریف which is a combination of جنس قریب & فصل قریب.

For example:

The حد تام of انسان is حیوان ناطق.

الحد الناقص (58)

That type of تعریف which is a combination of جنس بعید & فصل قریب.

For example:

The حد ناقص of انسان is جسم ناطق , or only ناطق.

الرسم التام (59)

That type of تعریف which is a combination of جنس قریب& خاصه.

For example:

The رسم تام of انسان is حیوان ضاحك.

الرسم الناقص (60)

The type of تعريف which is a combination of جنس بعيد & خاصه.

For example:

The رسم ناقص of انسان is جسم ضاحك or only ضاحك.

Diagram #11, p.29

4 types of tareef / mu’arrif / qowl-shaarih

		Made up of:	Example (انسان)
1	Hadd taamm حد تام	جنس قريب و فصل قريب	حيوان + ناطق
2	Hadd naaqis حد ناقص	جنس بعيد و فصل قريب	جسم نامي + ناطق
3	Rasm taamm رسم تام	جنس قريب و خاصة	حيوان + ضاحك
4	Rasm naaqis رسم ناقص	جنس بعيد و خاصة	جسم نامي + ضاحك

Tamreen #13 (P.29)

Identify the type of each معرّف given.			
Type	English		
		جوهر ناطق	1
		جسم نامي ناطق	2
		جسم حساس	3
		جسم متحرک بالإراده	4
		حيوان صا هل	5
		حيوان ناهق	6
		جسم ناهق	7
		حساس	8
		ناطق	9
		الكلمة لفظ وضع لمعنى مفرد	10
		الفعل كلمة دلت علىٰ معنى في نفسها مقترنا بأحدِ الأزمنة الثلاثة.	11

Diagram #12, p.30 (use in tamreen 13)

Hadd taam of kalimah, ism, fe'l, harf

		kalimah	Ism	fi'l	harf
1	Hadd taamm حدتام	لفظ وضع لمعنى مفرد	كلمة دلت على معنى في نفسها غير مقترن باحد الازمنة الثلاثة	كلمة دلت على معنى في نفسها مقترن باحد الازمنة الثلاثة	كلمة لاتدل على معنى في نفسها
2	Hadd naaqis حد ناقص	وضع لمعنى مفرد	دلت على معنى في نفسها غير مقترن باحد الازمنة الثلاثة	دلت على معنى في نفسها مقترن باحد الازمنة الثلاثة	لاتدل على معنى في نفسها
3	Rasm taamm رسم تام				
4	Rasm naaqis رسم ناقص				

Lesson 20 (P.29): Review Terms 52-60

Part 2: تصديقات

Lesson 21 (P.31): Explanation of القضية

(61) القضية

That statement which can classified as being either true or false.

Note: Even if it is a false statement, it will still be considered a قضية .

(62) القضية الموجبة

That قضية (statement) which is positive/affirmative and affirms something.

Note: Even if it is a false قضية (statement), but it is positive/affirmative in meaning, it will still be considered to be a موجبة قضية , i.e. lies and false statements can still be موجبة قضية – truth/falsehood does not affect the category of a statement being موجبة or سالبة .

(63) القضية السالبة

That قضية (statement) which is negative and negates something.

Note: Even if it is a true قضية (statement), but it is negative in meaning, it will still be considered to be a سالبة قضية, i.e. true statements can still be سالبة قضية – truth/falsehood does not affect the category of a statement being موجبة or سالبة .

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Tasdeeqat Diagram # 1
Page: 31-32
القضية
جیسے زید کھڑا ہے اور زید کھڑا نہیں ہے ،
مثل زید قائم او لیس زید قائما
القضية الشرطية
اگر سورج نکلا ہوا ہے تو دن موجود ہے
مثل لو کانت الشمس طالعة فالنهار موجود
القضية الحملية
جیسے زید کھڑا ہے اور زید کھڑا نہیں ہے ،
مثل زید قائم او لیس زید قائما
منفصلة
جیسے یہ چیز پتھر ہے یا درخت ہے
مثل هذا الشيء اما یکون شجر او حجر
متصلة
جیسے اگر زید انسان ہے تو جان دار بھی ہے
مثل لو کان زید انسانا فهو حیوان
مهملة
جیسے انسان جان دار ہے
اور انسان پتھر نہیں ہے
مثل الانسان حیوان
و لیس الانسان حجرا
محصورة
جیسے ہر انسان جان دار ہے
مثل کل انسان حیوان
اور کوئی انسان پتھر نہیں ہے
و لیس احد من الانسان حجرا
طبعية
جیسے انسان نوع ہے
مثل الانسان نوع
اور انسان جنس نہی ہے
و لیس الانسان جنسا
شخصية (مخصوصة)
جیسے زید کھڑا ہے
مثل زید قائم

Tasdeeqat Diagram # 2
Page: 32-38
القضية
Ex. Zaid is standing. Zaid is not standing
الحملية
Zaid is standing. Zaid is not standing
الشرطية
Ex. If the sun is out then it is day time
مخصوصة
Ex. Zaid is not standing
طبعية
Ex. Humans are a species (small group). Humans are not a phylum (big group)
محصورة
مهملة
Ex. Humans are a living creature humans are not rocks
موجبة كليه
Ex. Every Human is a living creature
موجبة جزئيه
Ex. Some living creatures are humans
سالبه كليه
Ex. Not a single human is a rock
سالبه جزئيه
Ex. Some of the living creatures are not humans
متصلة
لزومية
Ex. If the sun is out then it is daytime.
اتفاقيه
Ex. If the humans are living creatures then the rocks are inanimate.
منفصلة
عناية
اتفاقيه
Ex. Zaid is a katib or Zaid is not a poet.
حقيقة
Ex. This number (3) is either odd or even. It cannot be both.
ما نعة الجمع
Ex. This thing is either a tree or it is a rock.
ما نعة الخلو
Ex. Zaid is in the water or he is not drowning.

(64) القضية الحملية

That قضية (statement) which affirms something for something else (whether it is positive or negative). In terms of nahw (Arabic grammar), a حملية قضية is usually classified as a jumlah ismiyyah.

(65) الموضوع

The 1st part of a حملية قضية. In terms of nahw, the 1st part of a حمليةقضية is usually classified as a mubtada of a jumlah ismiyyah.

For example:

The word "Zaid", in the sentence "Zaid is standing."

(66) المحمول

The 2nd part of a حملية قضية. In terms of nahw, the 2nd part of a حملية قضية is usually termed as a khabr of a jumlah ismiyyah.

For example:

The word "standing", in the sentence "Zaid is standing."

(67) الرابطة

The "connector" that is between the موضوع (the 1st part of حملية قضية) and the محمول (the 2nd part of the حملية قضية)

For example:

The word(s) "is" or "is not"

Lesson 22 (P.32): Types of القضية الحملية

(68) القضية المخصوصة

That type of حملية قضية in which the موضوع (the 1st part of حمليةقضية) is a specific person.

For example:

Zaid is standing.

(69) القضية الطبعية

That type of حملية قضية in which the موضوع (the 1st part of حمليةقضية) is a كلي ; and the حكم is based on the entire group collectively--the حكم is not just applied on one individual of the group, but rather the حكم refers to the group as a whole.

For example: انسان is a نوع (موجبه). (Human beings are a species)

القضية المحصورة (70)

That type of قضية where the موضوع is a كلي AND the حكم of that كلي is being applied to the *individuals* of the كلي . Moreover, the حكم of that كلي is specified as applying to either *each and every* individual of that كلي OR applying to only a *few* individuals of that كلي. The word كل or بعض is used in such a situation.

القضية المهملة (71)

That type of قضية in which the موضوع is a كلي BUT it is NOT specified that the حكم is being applied to all or some of the individuals of that كلي .

For example:

Human beings are living.

AND Human beings are not stone."

In these examples, no mention is made of "all/each" or "some" human beings. But rather, a general ruling is mentioned that "Human beings are…"

Lesson 23 (P.33): Types of القضية المحصوره

الموجبة الكلية (72)

That type of قضية which is affirmative/positive AND the حكم is being applied to all/each individuals of that كلي .

For example:

Each/every insaan (human being) is a living creature.

الموجبة الجزئية (73)

That type of قضية which is affirmative/positive AND the حكم is being applied to only some individuals of that كلي .

For example:

Some living creatures are insaan insaan (human beings).

السالبة الكلية (74)

That type of قضية which is negative AND the حكم is being applied to only all/each individuals of that كلي .

For example:

No insaan (human being) is a rock.

السالبة الجزئية (75)

That type of قضية which is <u>negative</u> AND the حكم is being applied to only <u>some</u> individuals of that كلي .

For example:

Some living creatures are not insaan.

<u>Tamreen #14 (P.33)</u>

Identify each type of قضية.				
Type	Arabic	English	Urdu	
			عمر و مسجد میں ہے	
			حیوان جنس ہے	
			ہر گھوڑا ہنہناتا ہے	
			کوئی گدھا بے جان نہیں	
			بعض انسان لکھنے والے ہیں	
			بعض انسان انپڑھ ہیں	
			ہر گھوڑا جسم والے ہیں	
			کوئی پتھر انسان نہیں	
			ہر جان دار مرنے والا ہے	
			ہر متکبر ذلیل ہے	
			ہر متواضع (انکساری کرنے والا) معزز(عزت والا) ہے	
			ہر حریص (لالچی) خوار (ذلیل) ہے	

Lesson 24 (P.34): Types of القضية الشرطية

(76) القضية الشرطية

That قضية which is made by combining two smaller قضية.

For example:

If the sun has risen, then it is day.

(77) المقدم

The first part of a قضية شرطية,

For example:

The sun has risen….

(78) التالي

The second part of قضية شرطية,

For example:

…it is day.

Lesson 25 (P.35): Types of الشرطية المتصلة and المنفصلة

(79) الشرطية المتصلة

Such a قضية that if that if the 1st statement is accepted to be true, the 2nd statement must also be true.

For example:

If Zaid is insaan, then he is living.

If Zaid is insaan, then he is not a horse.

الشرطية المنفصلة (80)

That type of   in which between two smaller قضية there is affirmation (or negation) of both being true together (or not). It is a قضية which it states that the two smaller قضية truly exist together simultaneously or it states that the two smaller قضية can never truly exist simultaneously.

For example:

This object is either a tree or it (this object) is a rock. [The speaker is stating that the object cannot be a tree and a rock together.]

It can never be such that if the sun is out, that it is not daytime. [The speaker is stating that the sun being out can never be in such a condition when it is *not* daytime, i.e. the sun being out can never be in such a condition when it is *not* daytime. When the sun is out it must be daytime and vice versa: When it is daytime the sun must be out.]

المتصلة الزومية (81)

That type of متصلة شرطية قضية in which there is a strong and direct relationship of cause and effect between the مقدم and the تالي. In other words, the 1st statement is a direct and actual cause for the 2nd statement.

For example:

If the sun is out, then it is daytime.

المتصلة الإتفاقية (82)

That type of متصلة قضية شرطية in which there is NOT a direct relationship of cause and effect between the مقدم and the تالي. In other words, the 1st statement is NOT a direct and actual cause for the 2nd statement, but rather the 2 statements are coincidentally put together.

For example:

If insaan is living, then rocks are inanimate. [The 1st statement is NOT a cause for 2nd statement; but rather the 2nd fact has nothing to do with the 1st statement.]

If today is Friday, the earth is round. [The 1st statement is NOT a cause for 2nd statement; the 2nd fact about the roundness of the earth has nothing do with the 1st statement about the day of the week.]

Diagram #15 p.35-37

Taqseem B for قضية الشرطية منفصلة				
	Option 1	Option 2	Option 3	Option 4
	Only A is true. (B is not true)	Only B is true. (A is not true)	A & B are both true together.	Neither A nor B is present.
قضية الشرطية منفصلة عنادية حقيقية **(2 out of 4)**	Possible	Possible	Not Possible	Not Possible
قضية الشرطية منفصلة عنادية مانعة الجمع **(3 out of 4)**	Possible	Possible	Not Possible	Possible
قضية الشرطية منفصلة عنادية مانعة الخلو **(3 out of 4)**	Possible	Possible	Possible	Not Possible

Note # 1:

If the statement is شرطية منفصلة قضية and is عنادية,

then this عنادية شرطية منفصلة قضية will either be:

1. حقيقية or it will be
2. مانعة الجمع or it will be
3. مانعة الخلو. (i.e. Taqseem B only applies on عنادية.)

Note # 2: If the statement is منفصلة اتفاقية شرطية, then Taqseem B will **not** apply.

	Option 1	Option 2	Option 3	Option 4
	Only A is true. (B is not true)	Only B is true. (A is not true)	A & B are both true together.	Neither A nor B is present.
منفصلة اتفاقية **(4 out of 4)** A: This is a cow. B: This is white.	Ex: This is a black cow. Possible	Ex: This is a white rock. Possible	Ex: This is a white cow. Possible	Ex: This is a black rock. Possible

Diagram #16 page 37

مانعة الجمع

This is either a tree [A] or a it is a rock [B].

The following 3 scenarios ARE possible:

Tree	**Rock**	**Book**
Only A allowed/possible while B is not allowed/possible.	Only B allowed/possible while A is not allowed/possible.	Neither A nor B is allowed/possible (the object could be books, or a pen, or a desk, etc.)

The following 1 scenario is NOT possible: Both statements can never be true together. i.e. the object being pointed at can never be a tree and a rock together at the same time (i.e. there is no such thing as a "tr-ock")

This scenario cannot exist:

Diagram # 17, p. 45

1) Only A, Not B: Basheer is in the water only –Possible to be True
2) Only B, Not A: Basheer is not drowning only – Possible to be True
3) A& B together: Basheer is in the water & Basheer is not drowning. –Possible to be True (i.e. he knows how to swim or maybe he wearing a life jacket)
4) Neither A, nor B: Basheer is not in the water & Basheer is drowning- this is NOT possible to be true, because it is not physically possible that Basheer can drown outside water. That would wrongfully mean that Basheer is drowning on land??!

مانعة الخلو	
A: Basheer is in the water	B: Basheer is not drowning

2nd example of مانعة الخلو حاشية

A: This is ghair-shajar (non-tree)
B: This is ghair-hajar (non-rock)

Only A, Not B: This is a ghair-shajar, and it is not a ghair-hajar,

i.e. it is a rock – Possible to be True

Only B, Not A: This is not a ghair- shajar, and it is a ghair- hajar,

i.e. it is a tree – Possible to be True

Together A & B: This is not a ghair- shajar, and it is not a ghair-hajar,

– Possible to be True for example: it is a human, a table, a book, a pen, etc.

Neither A nor B: This is not a ghair- shajar, and it is not a ghair-hajar,

i.e. This is **not** non-rock **nor** non-tree,

i.e. This is a rock and a tree at the same time

– Impossible, it is NEVER possible for it to be True.

Types of القضية المنفصلة

المنفصلة العنادية (83)

That type of قضية شرطية منفصلة in which the nature of the مقدم and the تالي are such that they are "separated". The مقدم and the تالي cannot exist together and cannot be true together simultaneously.

For example:

This number is odd or even. (The qualities of being odd and even cannot exist together simultaneously in a number).

المنفصلة الإتفاقية (84)

That type of قضية شرطية منفصلة in which the nature of the مقدم and the تالي are such that they are NOT separated, but rather they have been put together coincidentally. The مقدم and the تالي can exist together and can be true together simultaneously.

Ex: Zaid is a kaatib or he is a shaair.

In other words,

it is possible that Zaid is only a kaatib and not a shaair,

OR it is possible that Zaid is a only shaair and not a kaatib

OR it is possible that Zaid is BOTH a shaair and a kaatib,

OR it is possible that Zaid is NEITHER a shaair NOR a kaatib.

The qualities of being kaatib and shaair are not related to one another; they are not connected, nor are they attached to one another, nor are they dependent on one another.

Tamreen #15 (P.36)

Identify each type of قضية.

Type	Translation	Arabic	Urdu	#
			اگر یہ شے گھوڑا ہے تو جسم ضرور ہے	1
			اگر گھوڑا ہنہنا والا ہے تو انسان جسم والا ہے	2
			یہ بات نہیں ہے کہ اگر رات ہوگی تو سورج نکلا ہوا ہو	3
			اگر سورج نکلے گا تو زمین روشن ہوگی	4
			اگر وضو کرو گے تو نماز صحیح ہوگی	5
			اگر ایمان کے ساتھ اعمال صالحہ کرو گے تو جنت میں جاؤ گے	6

Lesson 26 (P.36): The 2nd Categorization of الشرطية المنفصلة

Types of شرطية منفصلة عنادية

المنفصلة الحقيقة (85)

That قضية منفصلة in which the nature of the مقدم and تالي is such that both matters/qualities cannot be together at the same time NOR can they both be separated at the same time.

For example:

This whole number is odd or even. (The qualities of being odd and even cannot exist together in a number, nor can it ever be that a number is empty of both qualities.)

Another example:

This newborn baby is male or female.

Another example:

This person will live eternally (after death) in Jannah or in Jahannam.

مانعة الجمع (86)

That قضية منفصلة in which the nature of the حكم of the مقدم andتالي is such that both matters/qualities cannot be together at the same time; but it is possible that neither exist simultaneously.

For example:

This thing is a tree or a rock. In other words, it can be a tree, or it can be a rock, or it can be neither of the 2 because it is a desk, or it is a building or it is a book. But it can never be such that the thing is a tree and a rock simultaneously.

مانعة الخلو (87)

That قضية منفصلة in which the nature of the مقدم and تالي is such that both matters/qualities cannot be missing simultaneously; but it is possible that they both exist simultaneously.

For example:

Zaid is either in the water or he is NOT drowning. (It is possible that Zaid is in the water and he is drowning, because he does not know how to swim.)

OR it is possible that Zaid is not in the water and thus he is not drowning.

OR it is possible that Zaid is in the water and he is NOT drowning; because he knows how to swim.

BUT it is NOT possible that Zaid is NOT in the water and he IS drowning; because Zaid cannot drown on land!

Tamreen #16 (P.38)

Identify each type of قضية.				
منفصلة عنادية مانعة الجمع	This thing is a horse or a donkey.	یہ شے گھوڑا ہے یا گدھا	هذا الشيء اما فرس او حمار	1
منفصلة اتفاقية	This thing is either living or white.	یہ چیز یا تو جان دار ہے یا سفید ہے	هذا الشيء اما حيوان او ابيض	2
منفصلة عنادية حقيقية	Is Zaid an Alim or an illiterate?	زید عالم ہے یا جاہل ہے؟	زيد عالم او جاهل	3
منفصلة عنادية حقيقية	Does Amr speak or is he mute	عمرو یا تو بولتا ہے یا گونگا ہے	عمرو اما متكلم او ابكم	4
منفصلة اتفاقية	Is Bakr a poet or writer	بکر شاعر ہے یا کاتب؟	بكر اما شاعر او كاتب	5
منفصلة عنادية مانعة الجمع	Is Zaid in the masjid or in the house	زید مسجد میں ہے یا گھر میں	زيد اما في الدار او في المسجد	6
منفصلة عنادية حقيقية	Is Khalid sick or is he healthy	خالد بیماری ہے	خالد اما مريض او صحيح	7
منفصلة عنادية مانعة الجمع	Is Zaid standing or sitting	زید کھڑا ہے بیٹھا ہے	زيد اما قائم او قاعد	8
منفصلة عنادية حقيقية	Man is either fortunate or unfortunate.		الادمي اما سعيد او شقي	9

Lesson 27 (P.38): Review Terms 61-87

Lesson 28 (P.39): التناقض

التناقض (88)

For two قضية to contradict one another in such a manner that if one of them is accepted to be true, then it will be necessary to accept the other to be false, and if one of them is accepted to be false, then it will be necessary to accept the other to be true.

النقيض (89)

Whenever there are two قضية which have تناقض, each قضية is a نقيض for the other.

For example:

Zaid is an alim. & Zaid is not an alim

النقيضين (90)

The two قضية in which there is تناقض.

Lesson 29 (P.40): وحدات ثمانية
Lesson 30 (P.41): Remaining وحدات ثمانية

وحدات ثمانية

Commented [1]: Made a comment

Ittifaaqi mithaal	*Ihtiraazi mithaal*			
Correct Qadhiya #2 and make it look like:	*Qadhiya #2*	Qadhiya #1		
Zaid is not standing.	*Umar is not standing.*	Zaid is standing.	وحدة	1
زيد ليس قائما	عمر ليس قائما	زيد قائم		
زید کھڑا نہیں ہے	عمر کھڑا نہیں ہے	زید کھڑا ہے	موضوع	
Zaid is not standing.	*Zaid is not sitting.*	Zaid is standing.	وحد ة محمول	2
زيد ليس قائما	زيد ليس جالسا	زيد قائم		
زید کھڑا نہیں ہے	زید بیٹھا نہیں ہے	زید کھڑا ہے		
Zaid is not sitting in the masjid.	*Zaid is not sitting at home.*	Zaid is sitting in the masjid.	وحدة مكان	3
زيد ليس جالسا في المسجد	زيد ليس جالسا في البيت	زيد جالس في المسجد		
زید مسجد میں بیٹھا نہیں ہے	زید گھر میں بیٹھا نہیں ہے	"زید مسجد میں بیٹھا ہے		
Zaid's fingers don't move when he writes.	*Zaid's fingers don't move when he does not write.*	Zaid's fingers move when he writes.	وحدة شرط	4
زيد فتتحرك أصابعه لو يكتب	زيد لا تتحرك أصابعه لو لا يكتب	زيد فتتحرك أصابعه لو يكتب		
زید کی انگلیاں نہیں ہلتی اگر وہ لکھتا ہو	زید کی انگلیاں نہیں ہلتی اگر وہ نہ لکھتا ہو	زید کو انگلیاں ہلتی ہو اگر وہ لکھتا ہو		
Zaid is not Umar's father	*Zaid is not Bakr's father.*	Zaid is Umar's father.	وحدة إضافة	5
زيد ليس والدعمر	زيد ليس والد بكر	زيد والد عمر		
زید عمر کا باپ نہیں ہے	زید بکر کا باپ نہیں ہے	زید عمر کا باپ ہے		
This food is not unsufficient for everyone. OR This food is enough for everyone.	*This food is not unsufficient for some people. OR This food is enough for some people.*	This food is unsufficient for everyone. OR This food is not enough for everyone.	وحدة حكم على كل أو جزء	6
هذا الطعام كافيا لجميع الناس	هذا الطعام كافيا لبعض الناس	هذا الطعام ليس كافيا لجميع الناس		
یہ کھانا کافی ہے یعنی سب کے لیے	یہ کھانا کافی ہے بعض کے لیے	یہ کھانا کافی نہیں ہے سب کے لیے		

This grape juice is wine currently.	*This grape juice is wine later/potentially.*	This grape juice is not wine currently.	وحدة حكم بالقوه أو بالفعل	7
عصير هذا العنب خمر بالفعل) الآن(	عصير هذا العنب خمرا بالقوة	عصير هذا العنب ليس خمرا بالفعل) الآن(		
کو "یہ شیرہ انگور شراب ہے"یعنی بالفعل	یہ شیرہ انگور شراب ہے یعنی بالقوہ	"یہ شیرہ انگور شراب نہیں ہے بالفعل		
Zaid does not study in the day.	*Zaid does not study at night.*	Zaid studies in the day.	وحدة زمان	8
لا يقرا زيد في النهار	لا يقرا زيد في الليل	يقرا زيد في النهار		
زید دن میں نہیں پڑھتا ہے	زید رات میں نہیں پڑھتا ہے	زید پڑھتا ہے دن میں		

Lesson 31 (P.42): قضایا محصورۃ میں تناقض

Diagram #19, P. 42

نقیض	
سالبة جزئية ⟵⟶ بعض انسان جاندار نہیں ہیں بعض الانسان لیس حیوانا Some humans are not living.	موجبه كلية ہر انسان جاندار ہے حیوان انسان کل All humans are living.
موجبة جزئية ⟵⟶ پتھر ہیں انسان بعض بعض الانسان حجر Some humans are stone.	سالبة كلية کوئی انسان پتھر نہیں ہے لیس احد من الانسان حجرا (لا انسان حجر) No human is a stone.

Diagram #20

Tasdeeqat Diagram #7

	اصل قضية	عكس مستوي			
1	موجبة كلية كل انسان حيوان Every انسان is a حيوان	موجبة جزئيه بعض الحيوان انسان Some حيوان are انسان			
2	موجبة جزئية بعض الانسان حيوان Some انسان are حيوان	موجبة جزئية بعض الحيوان انسان Some حيوان are انسان			
3	سالبة كلية ليس احد من الانسان حجرا (لا إنسان حجر) No انسان is a rock	سالبة كلية ليس احد من الحجر انسانا (لا إنسان حجر) No rock is an انسان			
4	سالبة جزئية بعض الحيوان ليس انسانا Some حيوان are not انسان	سالبةجزئية بعض الانسان ليس حيوانا Some انسان are not حيوان	Not valid because it is false (even though كيف is baqi).	موجبة جزئية بعض الانسان حيوان Some انسان are حيوان	True, but not valid because كيف is not baqi
	If there is aam-khaas min-wajhin, then aks mustawee IS possible. *Ex:* *Some living creatures are not white. (saaliba juziyah) ---* *Some white are not living. (saalibah juziyah)*	سالبة كلية ليس احد من الانسان حيوانا No انسان is a حيوان	Not valid because it is false (even though كيف is baqi).	موجبة كلية كل الانسان حيوان Every انسان is a حيوان	True, but not valid because كيف is not baqi

Tamreen #17 (P.42)

If only 1 statement is written, give its naqeedh. If 2 statements are written, figure out if they are naqeedh of eachother or not. If not, explain which shart is missing.				
	English	Arabic	Urdu	#
	All horses are animals- Some horses aren't animals			
	Some animals are goats- Not all animals are goats			
	No humans are trees- Some humans are trees			
	Umar is in the masjid- Umar is not home			
	Bakr is Zaid's son- Bakr is not Umar's son			
	The Englishman is white- The Englishman is not white			
	Every human has a body- Some humans don't have a body			
	Some white things are living- No white things are living			
	Some animals are not donkeys- All animals are donkeys			
	Some humans are writers- No humans are writers			
	Some goats are not black- All goats are black			
	Zaid sleeps at night- Zaid doesn't sleep in the day			

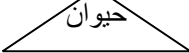
Lesson 32 (P.43): العكس المستوي

العكس المستوي (91)

To make the 1st part of a قضية its second, and the 2nd part its first, that is, to switch them. But both the original and the new statement remain true. To flip the 1st and 2nd parts of the the statement and making sure both the original and the new statement are true.

For example:

The عكس مستوي of "Every human is living." is "Some living creatures are humans."

Tamreen #18 (P.44)

Give the عکس مستوي of each statement.						
عکس مستوي			Original Statement			
English	Arabic	Urdu	English	Arabic	Urdu	#
				كل إنسان جسم- بعض الجسم إنسان		1
				لا حمار جماد- لا جماد حمار		2
				لا فرس عاقل- لا عاقلا فرس		3
				كل حريص ذليل- بعض الذليل حريص		4
				كل قانع عزيز- بعض العزيز قانع		5
				كل مصلى ساجد- بعض الساجد مصلى		6
				كل مسلم موحد- بعض الموحد مسلم		7
				بعض المسلم غير مصلى- بعض غير مصلى مسلم		8
				بعض المسلم صائم- بعض الصائم مسلم		9
				بعض المسلم مصلى- بعض المصلى مسلم		10

Lesson 33 (P.44): Review Terms 88-91

???Unable to turn Horizontal

Lesson 34 (P.45):قياس

Diagram #21 Page 49

	محمول	موضوع
صغري	حد اوسط حيوان	اصغر انسان كل
كبري	اكبر جسم	حد اوسط حيوان كل
نتيجة	اكبر جسم	اصغر انسان كل

القياس (92)

To derive a conclusion from two قضية in such a manner that when both are accepted as being true, it automatically necessitates the acceptance of another قضية.

For example:

“Every human is a living creature.” and “Every living creature has a body.” If these 2 statements are accepted as being true, then it must be accepted that “Every human has a body.”

So the first 2 قضية are the قياس, and the 3rd derived statement is the نتيجة of that قياس.

الأصغر (93)

The موضوع of the نتيجة.

For example:

“Human” (الإنسان) as in the mentioned example.

الأكبر (94)

The محمول of the نتيجة.

For example:

“has a body” (جسم) as in the previously mentioned example.

المقدمة (95)

Those قضية which become part of the قياس.

For example:

In the mentioned example, “Every human is a living creature.” is the 1st مقدمة, and “Every living creature has a body.” is the 2nd مقدمة.

الصغرى (96)

The مقدمة of the قياس which contains the اصغر.

For example:

“Every human is a living creature.” in the mentioned example.

الكبرى (97)

The مقدمة of the قياس which contains the اكبر.

For example:

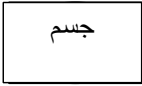
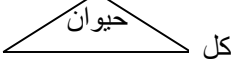
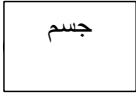
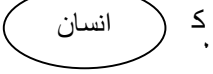
“Every living creature has a body.” in the mentioned example.

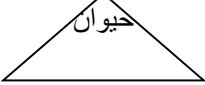
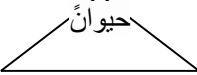
الحد الأوسط (98)

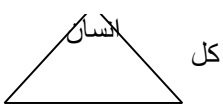
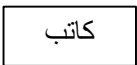
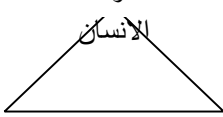
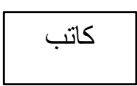
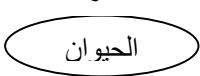
The part of the قياس which is repeated.

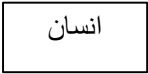
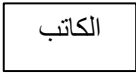
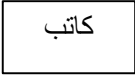
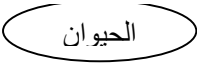
For example:

“Living creature” (حيوان) which is in the صغرى as well as the كبرى of the mentioned example.

Lesson 35 (P.47): 4 ways of قياس

الشكل (99)

The form of قياس which is acquired by arousing the حد اوسط with the اصغر and اكبر.

Tamreen #19 (P.47) shakls??? –MISSING???

Pg 47--DIAGRAM #22
4 Shakals--QIYAS SET-UP

1 # شكل

	محمول	موضوع		
صغري	حد اوسط حيوان	اصغر انسان كل	كليه (+)	موجبه (+)
كبري	اكبر جسم	حد اوسط حيوان كل	كليه (+)	موجبه (+)
نتيجة	اكبر جسم	اصغر انسان ك.	كليه (+)	موجبه (+)

2 # شكل

	محمول	موضوع		
صغري	حد اوسط حيوان	اصغر كل انسان	كليه (+)	موجبه (+)
كبري	حد اوسط حيوانً	اكبر ليس احد من حجرا	كليه (+)	سالبه (-)
نتيجة	اكبر حجرا	اصغر ليس احد الانسان	كليه (+)	سالبه (-)

<u>**3 # شكل**</u>

		موضوع	محمول	
موجبه (+)	كليه (+)	كل — حد اوسط: انسان	اصغر: حيوان	صغري
موجبه (+)	جزئيه (-)	بعض — حد اوسط: الانسان	اكبر: كاتب	كبري
موجبه (+)	جزئيه (-)	بعض — اصغر: الحيوان	اكبر: كاتب	نتيجة

شکل # 4

	محمول	موضوع		
صغری	اصغر حیوان	حد اوسط کل انسان	کلیه (+)	موجبه (+)
کبری	حد اوسط انسان	اکبر بعض الکاتب	جزئیه (-)	موجبه (+)
نتیجة	اکبر کاتب	اصغر بعض الحیوان	جزئیه (-)	موجبه (+)

Lesson 36 (P.48): Types of قیاس

القیاس الإستثنائي (100)

The type of قیاس in which the نتیجة or the نقیض of the نتیجة is mentioned therein.

For example:

When the sun is out, then the day is present (صغرى).

But the sun is out (کبرى).

So the day is present (نتیجة).

DIAGRAM #22(page 46 Haashiah)

Positives vs. Negatives

نتیجہ	کبری	صغری	
موجبہ(+)	موجبہ (+)	موجبہ (+)	1
سالبہ(-)	سالبہ (-)	سالبہ (-)	2
سالبہ (-)	سالبہ (-)	موجبہ (+)	3
سالبہ (-)	موجبہ (+)	(-) سالبہ	4

<u>Kulliya vs Juzziyah</u>

نتیجہ	کبری	صغری	
کلیہ (+)	کلیہ (+)	(+) کلیہ	1
جزءیہ (-)	جزءیہ (-)	(-) جزءیہ	2
جزءیہ (-)	جزءیہ (-)	(+) کلیہ	3
جزءیہ (-)	کلیہ (+)	(-) جزءیہ	4

<u>Diagram #23   P. 48-49</u>

<u>قیاس استثنائ</u>

فانهار موجود	لو كانت الشمس طالعة	صغري	تو دن موجود ے	جب سورج نکلا ئو
	لكن الشمس طالعة	كبري		لیکن سورج نکلا ئواے
	فانهار موجود	نتیجة		پس دن موجود ے

صغري	If the sun is out	then the day is present.
كبري	But the sun is out.	
نتيجة		Thus, the day is present.

....

فانهار موجود	لو كانت الشمس طالعة	صغري	تو دن موجود ے	جب سورج نکلا ئو
لكن النهار ليس موجود		كبري	لیکن دن موجود نہیے	
	فالشمس ليست طالعة	نتيجة	پس سورج نکلا ئو نہی ے	

صغري	If the sun is out	then the day is present.
كبري		But the day is not present
نتيجة	Thus, the sun is <u>not</u> out.	

5 + 3	صغري		5 + 3	صغري
-3	كبري		-5	كبري
5	نتيجة		3	نتيجة

Lesson 36 (P.48): Types of قياس

القياس الإستثنائي (100)

The type of قياس in which the نتيجة or the نقيض of the نتيجة is mentioned therein.

For example:

When the sun is out, then the day is present (صغرى).

But the sun is out (كبرى).

So the day is present (نتيجة).

القياس الإقتراني (101)

The type of قياس in (i.e. in صغرى not كبرى) which the specific نتيجة or the نقيض of the نتيجة is NOT mentioned. Neither is the word "but" is mentioned therein.

Lesson 37 (P.49): Explanation of استقرا

الإستقراء (102)

The literal meaning of ستقراء is to evaluate and investigate.

The technical meaning is to evaluate the (individuals) جزءيات of any (group) كلي,

and when any specific quality is found in all of them, to stipulate the quality for all of the افراد of the كلي. To generalize a ruling based on observing a few individuals.

Lesson 38 (P.50): Explanation of تمثيل

التمثيل (103)

The literal meaning of تمثيل is: to be similar or to resemble.

The technical meaning is that a certain حكم is found in a specific جزءي . And after pondering, a certain علت (cause/reason) is determined to be the cause of that حكم .

Then, that same علت (cause/reason) is found to exist in another جزءي .

To establish and extrapolate the حكم of the first جزءي to the second جزءي is called تمثيل .

Note: The مناطقة call this process تمثيل, while the فقهاء call it قياس.

(104) الاصل

The first جزءي in which the حكم is found. Another name is مقياس عليه

(105) الفرع

The second جزءي in which that same حكم is applied to and extrapolated to. Another nameis مقيس

(106) العلة

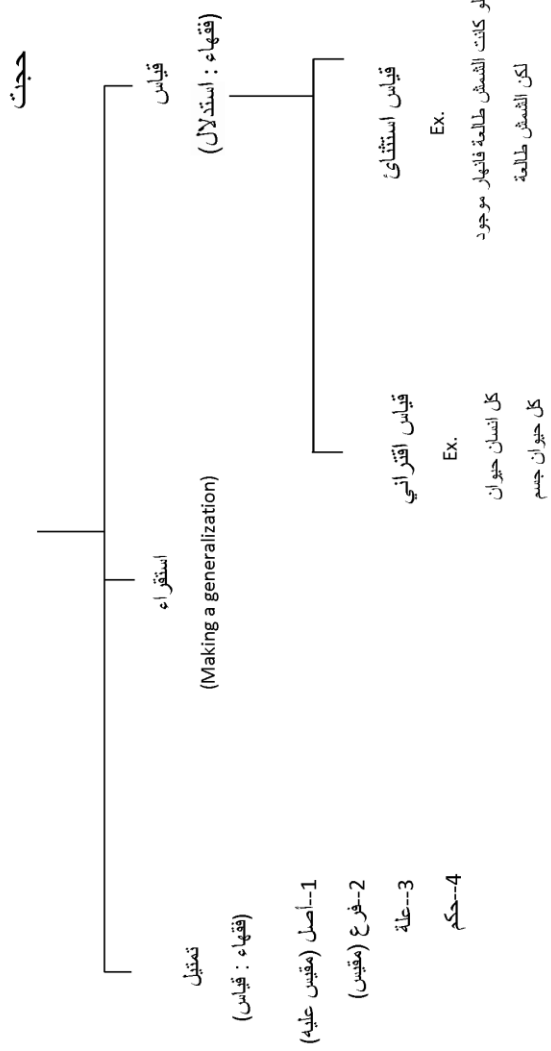
The reason which was pondered about and concluded to exist in the first جزءي (and exists in the second جزءي as well.)

(107) الحكم

The حكم which exists in the first جزءي (and is also applied to the second جزءي.)

…………………………………………………………………………

---change name diagram of 24? Pg. 45-51

Tasdeeqat Diagram #11 page ???
حجت
قياس
(فقهاء : استدلال)
استقراء
(Making a generalization)
تمثيل
(فقهاء : قياس)
1--أصل (مقيس عليه)
2--فرع (مقيس)
3--علة
4--حكم
قياس استثنائ
Ex.
لو كانت الشمش طالعة فانهار موجود
لكن الشمش طالعة
قياس اقتراني
Ex.
كل انسان حيوان
كل حيوان جسم

قياس إقتراني	
كل	صغري
كل	كبري
كل	نتيجة

Lesson 39 (P.51): الدليل الإني and الدليل اللمي

الدليل اللمي (108)

That type of قياس in which the حد اوسط is in reality the علت , just as it is the علت for the the نتيجة.

الدليل الإني (109)

That type of قياس in which the حد اوسط is NOT the علت in reality, but rather it is only the علت for the the نتيجة. Instead, the reality of the matter is contrary to that.

Lesson 40 (P.53): Review Terms 92-109

p52 الدليل العلمي و الدليل الإني

لمّي

The ground has **sunlight** on it. (صغرى)

And everything with **sunlight** on it is bright. (كبري)

Thus, the ground is bright. (نتيجه)

....

إني

The ground is **bright**.

And everything in which is **bright** has sunlight on it.

Thus, the ground has sunlight on it.

Trans. of Footnote on pg. 52

#1	???
#2	Forming a conclusion using الدليل اللِمّيّ is termed as تعليل Forming a conclusion using الدليل الإنّيّ is termed as استدلال
#3	(The word) حقيقت (in the book) and (the word) واقع (in the book) are interchangeable
#4	It should effortlessly be noted that establishing a حكم via its true origin (cause) is termed الدليل اللِمّيّ While establishing a حكم via its علامة is called الدليل الإنّيّ e.g., "fire" is the cause for "smoke" while "smoke" is an indication towards "fire". Therefore, if a person were to see a blazing fire (whose smoke exits through the chimney), and had **not** seen the smoke, and then says to himself, "There is a fire present, and since there is a fire, that means there is smoke present as well", then this is an example of الدليل اللِمّيّ. On the other hand, if the person were to **only** see smoke coming out of a chimney and had **not** seen the fire, and then says to himself, "There is a smoke present, and since there is a smoke, that means there is a fire present as well", then this is an example of الدليل الإنّيّ

Diagram #23 P. 54-55

5 types of Certainty صنعات خمسه

1	قياس برهاني	100%	يقين certain	
2	قياس خطابي	51 – 99%	ظن (educated guess) Probable	گمان
3	قياس حدلي	50%	شك	
4	قياس شعري	1 – 49%	وهم (wild guess)	
5	قياس سفسطي	0%	كذب	Lies جھوٹے

Trans. of Footnote on pg. 54

#1	If the existence and nonexistence of something in the mind are equiprobable, then that is called شك . If the existence of one of the two seems likelier than the other, then the one with the *higher* probability is called ظن, and the one with the *lower* probability is called وهم If there occurs *no doubt* about the existence of one of the two then that is called يقين Since the مقدمات of the قياس must be تصديق (the صغرى and كبرى of the قياس must be statements wherein there is *no doubt*; whether they are true or false does not matter), and شك and وهم are *not* تصديق (because there is doubt regarding both of them), therefore, neither is شكّي nor وهميمقدمات discussed here.
#2	The discussion of "مقدماتِ يقينيّه" is coming up in Lesson No. 43

القياس البرهاني (110)

That قياس which consists of مقدمات yaqeeniyah (i.e. sure and certain).

For example:

Sughraa: Muhammad (sallallahu alayhi wasallam) is the messenger of Allah.

Kubraa: Every messenger of Allah it is incumbent that he be obeyed.

Nateejah: Thus, it is incumbent that Muhammad (sallallahu alayhi wasallam) be obeyed.

القياس الجدلي (111)

That قياس which consists of مقدمات mash-hoorah (i.e. well-known).

OR those that are accepted by a certain group/sect (whether they are actually true or not)

For example:

Sughraa: The belief of the Hindus that slaughtering animals is bad.

Kubraa: And every bad thing should be refrained from.

Nateejah: Thus, slaughtering animals should be refrained from.

Lesson 42 (P.55): Remaining types of قياس

القياس الخطابي (112)

That قياس which consists of such مقدمات statements which the mind has a predominant feeling that they are true.

For example:

Sughraa: Farming is beneficial.

Kubraa: Every beneficial thing should be adopted.

Nateejah: Farming should be adopted.

القياس الشعري (113)

That قياس which consists of such مقدمات statements which are baseless thoughts, whether they are actually true or not.

For example:

Sughraa: Zaid is a moon.

Kubraa: Every moon is shining.

Nateejah: Zaid is shining.

القياس السفسطي (114)

That قياس which consists of such مقدمات statements which are absolutely false and lies.

For example:

A person points to a photo of a horse and says:

Sughraa: This is a horse.

Kubraa: Every horse neighs

Nateejah: Thus, This (photo) neighs.

Lesson 43 (P.55)

الاوليات (115)

Those مقدمات (statements) which the mind is instantaneously inclined towards just by mentioning the mowdhoo and the mahmool.

For example:

The whole (kul) is made up of the parts (juz).

الفطريات (116)

Those مقدمات (statements) which are such that when they come to mind the daleel does not disappear from the mind.

For example:

The number 4 is even, the number 3 is odd.

الحدسيات (117)

Those مقدمات (statements) which the mind is instantaneously inclined towards and no need is there for putting a sughraa and kubraa together.

For example:

If an expert in nahw was asked, what is the word "مساجد"masaajid, he would immediately reply that it is ghair-munsarif jama-muntah'l-jumoo.

المشاهدات (118)

Those statements which are known though the five external senses or five internals senses.

For example:

The sun is bright, we feel hungry/thirsty

التجربيات (119)

Those statements which are proven through repeated experiences.

For example:

The violet flower is good as a cold remedy

المتواترات (120)

The statements which are known by such a large quantity of people, that to agree upon the fact that the statements are lies cannot be accepted by the mind.

Ex: The Quran is word of Allah (swt)

Muhammad (sallahu –alayhi-wasallam) is his messenger.

Lesson 44 (P.57): Review Terms 110-120

Lesson 45 (P.57)

Tamreen #20 (P.47)???---MISSING

Answer Key

for Tamreens

Tamreen #1 (P.9)

Identify each as being a تصور or a تصديق .

Type: تصور / تصديق	Arabic	Urdu/English	
تصور	فرس زيد	زید کا گھوڑا Zaid's horse	1
تصير	بنت عمرو	عمرو کی بیتی Umar's daughter	2
تصور	غلام زيد	زید کا غلام Zaid's slave	3
تصور	قلنسوة	ٹوپی hat	4
تصور	قلنسوة جيدة	اچی ٹوپی nice hat	5
تصور	لعل بكراً ابن خالد	بکر خالد کا بیٹا ہوگا Bakr might be/must be Khalid's son	6
تصور	ماء بارد	ٹھنڈا پانی cold water	7
تصديق	محمد صلى عليه وسلم رسول اللّٰہ الصادق	حضرت محمد صلی اللہ علیہ وسلم اللہ کے سچے رسول ہیں Muhammad (ﷺ) is Allah' true messenger	8
تصور	الجنة	جنت Paradise	9
تصور	جهنم	دوزخ Hell	10
تصور	نعيم الجنة	جنت کی نعمتیں the bounty's of Jannah	11
تصور	عذاب جهنم	دوزخ کا عذاب the punishment of the hellfire	12
تصور	الجنة حق	جنت برحق ہے Jannah is real.	13
تصديق	عذاب القبر حققه	قبر کا عزاب حق ہے the punishment of the grave is real	14
تصور	دهيلى	دھیلی Dehli (name of a city)	15
تصور	مكة معظمة	مکہ معظمہ Makkah Muazzamah	16

Tamreen #2 (P.11)

Identify each as being a تصور or a تصدیق as well as بدیہی or نظری.

Type: تصدیق / تصور	Arabic	Urdu/English	
تصور نظری	الصرط	پل صراط Bridge of Siraat	1
تصور نظری	الجنة	جنت Paradise	2
تصور نظری	جهنم	دوزخ Hell	3
تصور نظری	عذاب جهنم	قبر کا عذاب the punishment of the grave	4
تصور بدیہی	قمر	چاند moon	5
تصور بدبیہی	الشمس	سورج sun	6
تصور بديهی	السمآء	آسمان sky	7
تصور بديهی	الأرض	زمین earth	8
تصدیق نظری	الجهنم حق	دوزخ موجود ہے Hell is real.	9
تصدیق نظری	ميزان العمل	میزان عمل the scale of deeds	10
تصدیق نظری	نعيم الجنة	جنت کی نعمتیں the bounty's of paradise	11
تصور نظری	إبن عمر قائم	عمرو کا بیٹا کھڑا ہے Amr's son is standing	12
تصور نظری	الحوض الكوثر	حوض کوثر the fountain of Kowthar	13
تصدیق نظری	الكوثر نهر في الجنة	کوثر جنت کی نہر ہے Kauthar is a river in paradise	14

تصديق بديہی	الشمس مشرقة/منيرة	آفتاب روشن ہے The sun is bright/shinning	15
تصور بديہی/نظریہ	بغداد	بغداد Baghdad	16
تصور بديہی/يقينني	الأمريكة	امریکہ America	17
تصور بديہی	المعبود الحقيقي هو الله فقط	معبود برحق صرف اللہ تعالی ہے Allah is the only true deity	18

Tamreen #3 (P.15)

In #5-#9, identify which type of دلالة is going on. Also, identify which is the the دال and which is the مدلول.
In #5-#9, only the دال is written. Thus, not only identify which type of دلالة is going on, but also give the مدلول .

Type of دلالة	Arabic		Urdu	
دلالت غير لفظيہ وضعيہ	تحرك الرئيس- نعم و لا	shaking the head- yes or no	سر کا ہلانا- ہاں یا نہیں	1
دلالت غير لفظيہ وضعيہ	العلم الأحمرُ- وقف القطار	red flag- the train stopping	سرخ جھنڑی- ریل کا ٹھہرنا	2
دلالت غير لفظيہ عقليہ	شواع الشمس - الشمس	sunlight- sun	دھوپ - آفتاب	3
دلالت لفظيہ طبعيہ	أوه ، أوه - الحزن	Ah! Ah!- sadness/grief	أوه ، أوه - رنج و صدمہ	4
دلالت لفظيہ وضعيہ	القلم	pen	قلم	5
دلالت لفظيہ وضعيہ	اللوح	writing board	تختی	6
دلالت لفظيہ وضعيہ	المدرسہ	madrasah (school)	مدرسہ	7
دلالت لفظيہ وضعيہ	زيد	Zaid	زید	8
دلالت لفظيہ وضعيہ	الانسان	human	انسان	9

Tamreen #4 (P.17)

Identify which is the the دال and which is the مدلول.				
Type of دلالة	Arabic		Urdu	
دلالت تضمنی	أعمى- عين	Blind- eye	نابینا- آنکھ	1
دلالت تضمنی	اَعْرج- رجل	Lame-Leg	لنگڑا- ٹانگ	2
دلالت تضمنی	شجرة- فُرُعِ	Tree- Branch	درخت- شاخیں	3
دلالت التزامی		Nose ring- Nose	نکٹا- ناک	4
دلالت تضمنی		Al-Hidaayah - The chapter of Sowm (Fasting)	ہدایۃ- کتاب الصوم	5
دلالت التزامی		Haatim Taai - the quality of generosity	حاتم طائی- سخاوت	6

Tamreen #5 (P.19)

Identify each one as مفرد or مرکب.				
Type	English	Arabic	Urdu	
مفرد #2	Ahmad		احمد	1
مفرد #3	Muzafanagar		مظفر نگر	2
مفرد #3	Islamabad		اسلام آباد	3
مفرد #3	Abdur Rahman		عبد الرحمٰن	4
مفرد #3	Prayer of Zuhr		ظہر کی نماز	5
مفرد #3	Fast of Ramadan		رمضان کا روزہ	6
مفرد #3	Month of Ramadan		ماہِ رمضان	7
مفرد #3	Jame Masjid Delhi		جامع مسجد دہلی	8
مرکب	Jame Masjid Delhi is the house of Allah		جامع مسجد دہلی خدا کا گھر ہے	9

Tamreen #6 (P.20)

Identify each as being a کلی or a جُزي .

Type	Arabic	English	Urdu	
کلی	فرس	horse	گھوڑا	1
کلی	غنم	goat	بکری	2
جُزي	غنمي	my goat	میری بکری	3
کلی	غلام زید	Zaid's slave	زید کا غلام	4
کلی	الشمس	Sun	سورج	5
کلی	هذا الشمس	this sun	یہ سورج	6
کلی	السمآء	sky	آسمان	7
جُزي	هذا السمآء	this sky	یہ آسمان	8
کلی	رداء أبیض	white sheet	سفید چادر	9
کلی	قمیص أسود	black shirt	سیاہ کرتہ	10
کلی	نجم	star	ستارہ	11
کلی	لجدار	wall	دیوار	12
جُزي	هذا مسجد	this masjid	یہ مسجد	13
جُزي	هذا ماء	this water	یہ پانی	14
جُزي	قلمي	my pen	میرا قلم	15

Tamreen #7 (P21)

Identify each as being کلی ذاتی or کلی عرضی .

Type	English	Arabic	Urdu	
کلی ذاتی	Pomegranate tree	شجر رمان	جسم نامی – درخت انار	1
کلی عرضی	Red pomegranate	رمان	سرخ - انار	2
کلی ذاتی	Animal- Horse	فرس	حیوان- فرس	3
کلی ذاتی	Strong – horse	فرس	قوی- گہڑا	4
کلی عرضی	Wide/spacious masjid	وسیع	کشادہ- مسجد	5
کلی ذاتی- حجر	Body-rock/stone	حجر	جسم- پتہر	6
ذاتی کلی	Hard- stone	حجر صلب	سخت- پتہر	7
کلی ذاتی	Steel- knife	حدید- سکین	لوہا- چاقو	8
کلی عرضی	Sharp- knife	حار-سکین	تیز - چاقو	9
کلی عرضی	Sharp- sword	حار –صیف	تیز - تلوار	10

Tamreen #8 (P.22)

For each pair mentioned, identify their relationship to one other in terms of being جنس , نوع , or فصل.

	English	Arabic	Urdu	
فرس for جنس قریب is a حیوان and حیوان for نوع is a فرس	Body- horse		حیوان- فرس	1
درخت انار for جنس بعید is a جسم نامی	Pomegranate tree		جسم نامی- درخت انار	2
فصل is a (متحرک بالأراده i.e) حساس for حیوان	Animal-hasaas		حیوان- حساس	3
فرس for فصل is the صاہل	Horse- neighing		فرس - صاہل	4
فرس for جنس بعید is the جسم مطلق	Horse		جسم مطلق- فرس	5
حمار for فصل the is نابق	Donkey- braying		حمار - نابق	6
ذو رغاء means ممیانا And ذو رغاء is the فصل of بکری	Goat- bleating (sound that goats make)		ممیانا- بکری	7

Tamreen #9 (P.23)

For each pair mentioned, identify their relationship to one another in terms of being خاصہ or عرض عام.

	English	Urdu	Arabic	
خاصہ	human- writer		انسان- کاتب	1
عرض عام	human- standing		انسان- قائم	2
عرض عام	goat-walking		غنم- ماشی	3
عرض- ہندی	human- Indian		انسان- ہندی	4

Tamreen #10 (P.24)

Answer	Arabic	English	Urdu	#
حیوان	الانسان والفرس ماھما؟	What are a Human and a horse?	انسان اور گھرا کیا چیز ہیں؟	1
حیوان	الفرس وشاة ما ھما؟	What are a horse and a goat/sheep?	گھوڑا اور بکری کیا ہیں؟	2
جسم مطلق	شجر عنب و حجر ما ھم؟	What is the reality of a grape tree and a stone?	درخت انگور اور پتہر کی حقیقت کیا ہے؟	3
جسم مطلق	اسماء والأرض و زید ما ھم؟	What are these: sky, earth/land, And Zaid?	آسمان، زمین اور زید کیا ہیں؟	4
جسم مطلق	الشمس، القمر و شجر منجاء ما ھم؟	What are these things: the sun, the moon, and a mango tree?	سورج، چاند اور آم کا درخت کیا ہے؟	5
حیوان	الذباب، عصفور والحمار ما ھم؟	What are these: fly, bird/sparrow, and a donkey?	مکہی، چڑیا اور گرجا کیا ہیں؟	6
حیوان ناطق	ھل انسان ما ھو؟	What is the reality if human (insaan)?	انسان کی حقیقت کیا ہے؟	7
حیوان صاھل	الفرس ما ھو الحقیقة؟	What is the maahiyat of a horse?	گہڑے کی ماہیت کیا ہے؟	8
حیوان ناھق	الحمار ما ھو الحقیقة؟	What is the reality of a donkey?	گدہے کی حقیقت کیا ہے؟	9
جسم مطلق	شاة و لبنان و حجر ما ھم؟	What are these: sheep, brick, and stone?	بکری اینٹ اور پتھر کیا ہیں؟	10
جوھر	الماء و ریح و حیوان ما ھم؟	What are these: water, air, and animal?	پانی ہوا اور حیوان کیا ہیں؟	11

Tamreen #11 (P.23)

Identify each as being جنس قریب or جنس بعید or فصل قریب or فصل بعید.				
	English	Urdu	Arabic	
				1
				2
				3
				4
				5
				6
				7

Tamreen #12 (P.28)

For each pair, identify which type of nisbat is occurring.				
Type of nisbat	English	Urdu	Arbic	
عام خاص مطلق	living-horse		حیوان- فرس	1
تباین	human- rock		انسان- حجر	2
عام خاص مطلق	body- donkey		جسم- حمار	3
عموم خصوص من وجه	animal-black		حیوان- اسود	4
عام خاص مطلق – شجر نخل (خاص مطلق)	growing body-date tree	جسم نامی- کهجر کا درخت	جسم نامی- کهجر کا درخت	5
عام خاص مطلق – (خاص مطلق) rock	Rock- body		حجر- جسم	6
تباین	Human- goat		انسان - غنم	7
عموم خصوص من وجه	Roman- human		رومی- انسان	8
تباین	Goat- donkey		غنم- حمار	9
تساوي	Horse- neighing		فرس - صاهل	10
تساوي	Animal-hasaas		حساس- حیوان	11

Tamreen #13 (P.29)

Identify the type of each معرّف given.			
Type	English		
حد ناقص للإنسان		جوهر ناطق	1
حد ناقص للإنسان	Growing, Intelligent Body	جسم نامي ناطق	2
حد ناقص للحيوان	Being with free will	جسم حساس	3
حد ناقص للحيوان	Body that has free will	جسم متحرک بالإراده	4
حد تام للفرس	Neighing animal	حيوان صا هل	5
حد تام للحمار	Braying animal	حيوان ناهق	6
حد ناقص للحمار	Braying Body	جسم ناهق	7
حد ناقص للحيوان	Free will	حساس	8
حد ناقص للإنسان	Intelligence/ability to speak	ناطق	9
حد تام للكلمة	A word stipulated for a singular meaning	الكلمة لفظ وضع لمعنى مفرد	10
حد تام للفعل	A word that can be understood by itself and is contained in one of the three tenses	الفعل كلمة دلت علىٰ معنى في نفسها مقترنا بأحدِ الأزمنة الثلاثة.	11

Part 2: تصديقات

Tamreen #14 (P.33)

Identify each type of قضية .

Type	Arabic	English	Urdu	
		Amr and Muhammad are in the masjid.	عمر و مسجد میں ہے	1
		Animal is a type.	حیوان جنس ہے	2
		Every horse neighs.	ہر گھوڑا ہنہناتا ہے	3
		No donkey is without life.	کوئی گدھا بے جان نہیں	4
		Some humans are those who write.	بعض انسان لکھنے والے ہیں	5
		Some humans are illiterate.	بعض انسان انپڑھ ہیں	6
		Every horse has a body.	ہر گھوڑا جسم والے ہیں	7
		No stone is human.	کوئی پتھر انسان نہیں	8
		Every creation shall die.	ہر جان دار مرنے والا ہے	9
		Every proud person is disgraced.	ہر متکبر ذلیل ہے	10
		Every humble person is honored.	ہر متواضع (انکساری کرنے والا) معزز(عزت والا) ہے	11
		Every greedy person is disgraced.	ہر حریص (لالچی) خوار (ذلیل) ہے	12

Tamreen #15 (P.36)

Identify each type of قضية.				
Type	Translation	Arabic	Urdu	#
متصلة لزومية	If this thing is a horse then its body is definite.	لو كان هذا الشئ فرسا فهو جسم	اگر یہ شے گھوڑا ہےتو جسم ضرور ہے	1
متصلة اتفاقية	If a horse neighs than a human is a possessor of a body.	لو كان فرس صاهل فا لإنسان جسم	اگر گھوڑا ہنہنا والا ہے تو انسان جسم والا ہے	2
متصلة لزومية	This is not the issue that if it is night then the sun is out.	لو كان ليلا فالشمس طالعة.	یہ بات نہیں ہے کہ اگر رات ہوگی تو سورج نکلا ہوا ہو	3
متصلة لزومية	If the sun rises then the land will be bright.	لو كانت الشمس طالعة فالأرض مشرقة	اگر سورج نکلے گا تو زمین روشن ہوگی	4
متصلة لزومية	If you perform wudu then salah will be correct.	إن توضأت فالصلوة صحيحة	اگر وضو کرو گے تو نماز صحیح ہوگی	5
متصلة لزومية	If you do good deeds then you will go to Jannah.	لو عملت الصاحات بالإيمان دخلت الجنة	اگر ایمان کے ساتھ اعمال صالحہ کرو گے تو جنت میں جاؤ گے	6

Tamreen #16 (P.38)

Identify each type of قضية.				
منفصلة عنادية مانعة الجمع	This thing is a horse or a donkey.	یہ شے گھوڑا ہے یا گدھا	هذا الشيء اما فرس او حمار	1
منفصلة اتفاقية	This thing is either living or white.	یہ چیز یا تو جان دار ہے یا سفید ہے	هذا الشيء اما حيوان او ابيض	2
منفصلة عنادية حقيقية	Is Zaid an Alim or an illiterate?	زید عالم ہے یا جاہل ہے؟	زيد عالم او جاهل	3
منفصلة عنادية حقيقية	Does Amr speak or is he mute	عمرو یا تو بولتا ہے یا گونگا ہے	عمرو اما متكلم او ابكم	4
منفصلة اتفاقية	Is Bakr a poet or writer	بکر شاعر ہے یا کاتب؟	بكر اما شاعر او كاتب	5
منفصلة عنادية مانعة الجمع	Is Zaid in the masjid or in the house	زید مسجد میں ہے یا گھر میں	زيد اما في الدار او في المسجد	6
منفصلة عنادية حقيقية	Is Khalid sick or is he healthy	خالد بیماری ہے	خالد اما مريض او صحيح	7
منفصلة عنادية مانعة الجمع	Is Zaid standing or sitting	زید کھڑا ہے بیٹھا ہے	زيد اما قائم او قاعد	8
منفصلة عنادية حقيقية	Man is either fortunate or unfortunate.		الادمي اما سعيد او شقي	9

Tamreen #17 (P.42)

If only 1 statement is written, give its naqeedh.
If 2 statements are written, figure out if they are naqeedh of eachother or not. If not, explain which shart is missing.

	English	Arabic	Urdu	#
تناقض	All horses are animals- Some horses aren't animals	كل فرس حيوان- بعض الفرس ليس حيوانا		1
تناقض	Some animals are goats- Not all animals are goats	بعض الحيوان شاة- ليس كل شيء من الحيوان شاة		2
تناقض	No humans are trees- Some humans are trees	ليس أحد من الإنسان شجرا- بعض الإنسان شجر		3
وحدة مكان- بيت إلى مسجد Home to Masjid	Umar is in the masjid- Umar is not home	عمر في المسجد- عمر ليس في البيت		4
وحدة إضافة- عمر الى زيد Umar to Zaid	Bakr is Zaid's son- Bakr is not Umar's son	بكر ولد زيد- ليس بكر ولد عمر		5
وحدة كل أو جزء- جلد الافرنجي Englishman's skin	The Englishman is white- The Englishman is not white	الافرنجي أبيض- الافرنجي ليس أبيض		6
تناقض	Every human has a body- Some humans don't have a body	كل إنسان جسم- بعض الإنسان جسما		7
تناقض	Some white things are living- No white things are living	بعض الأبيض حيوان- لا أبيض حيوان		8
تناقض	Some animals are not donkeys- All animals are donkeys	بعض الحيوان ليس حمارا- كل حيوان حمار		9
تناقض	Some humans are writers- No humans are writers	بعض الإنسان كاتب- كل إنسان ليس كاتبا		10

تناقض	Some goats are not black- All goats are black	بعض الشاة ليس اسود- كل شاة اسود		11
وحدة زمان- نهار الى ليل Day to night	Zaid sleeps at night- Zaid doesn't sleep in the day	زيد نائم في الليل- زيد ليس نائم في النهار		12

Tamreen #18 (P.44)

Give the **عكس مستوي** of each statement.						
عكس مستوي			Original Statement			
English	Arabic	Urdu	English	Arabic	Urdu	#
Some body possessors are humans.			Every human has a body.	كل إنسان جسم- بعض الجسم إنسان		1
No non-living thing is a donkey.			No donkey is without life.	لا حمار جماد- لا جماد حمار		2
No intellectual being is a horse.			No horse has intellect.	لا فرس عاقل- لا عاقلا فرس		3
Some disgraced people are greedy.			Every greedy person is disgraced.	كل حريص ذليل- بعض الذليل حريص		4
Some respected people are obedient.			Every person who is obedient is respected.	كل قانع عزيز- بعض العزيز قانع		5
Some people who prostrate, pray.			Every person who prays makes prostration.	كل مصلى ساجد- بعض الساجد مصلى		6
Some monotheists are Muslims.			Every Muslim believes Allah to be one.	كل مسلم موحد- بعض الموحد مسلم		7
Some people who don't pray are Muslims.			Some Muslims don't pray.	بعض المسلم غير مصلى- بعض غير مصلى مسلم		8
Some fasters are Muslims.			Some Muslims keep fast.	بعض المسلم صائم- بعض		9